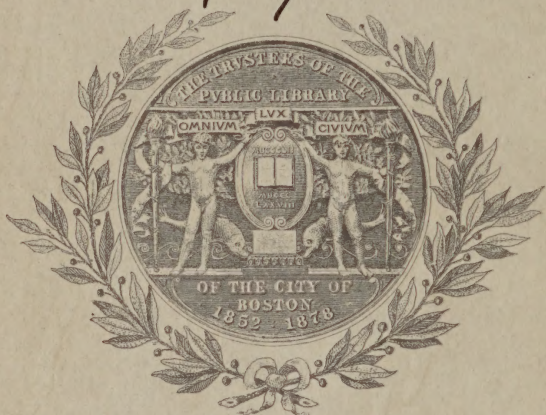


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A

KEY

TO THE

BIBLE DOCTRINE OF ATONEMENT AND JUSTIFICATION;

OR, A PLAN TO

HARMONIZE THE SCRIPTURES,

OF THE

Old and New Testament;

IN THIRTY SERMONS;

ALL OF WHICH ORIGINATE FROM GEN. ii, 17, AND 1 PET. i, 18, 19.

IN TWO PARTS:

WITH AN APPENDIX.

== 27496.4
BY SAMUEL WHITMAN, A. M.

PASTOR OF THE CHURCH IN GOSWEN, MASSACHUSETTS.

Tros Tyriusque mihi nullo discrimine agetur.....*Virg. Æn. l. 578.*

It is obvious that the promise made to our first parents, conveyed an intimation of some future deliverer; who should overcome the tempter that had drawn man from his innocence, and remove those evils which had been occasioned by the fall.....*Dr. Magee on Atonement.*

To the law and to the testimony.....*Isaiah.*

—Christ Jesus came into the world to save sinners—Heaven; from whence also we look for the Saviour, the Lord Jesus Christ.....*Paul.*

Had ye believed Moses, ye would have believed me.....*John v, 46.*

—
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1814.

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NOT FORGOTTEN
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H. F. Channing
DISTRICT OF MASSACHUSETTS—To wit:

District Clerk's Office.

BE IT REMEMBERED, that on the sixth day of December, A. D. 1814, and in the thirty-ninth year of the Independence of the United States of America, SAMUEL WHITMAN, of the said District, has deposited in this office the title of a book, the right whereof he claims as author; in the words following, to wit:

"A Key to the Bible Doctrine of Atonement and Justification; or, a Plan to harmonize the Scriptures, of the Old and New Testament; in thirty Sermons; all of which originate from Genesis ii, 17; and 1 Peter i, 18, 19. In two Parts: with an Appendix. By Samuel Whitman, A. M. Pastor of the Church in Goshen, Massachusetts. Tros Tyriusque mihi nullo discrimine agetur.....*Virg.* *Æn.* I. 578. It is obvious that the promise made to our first parents, conveyed an intimation of some future deliverer, who should overcome the tempter that had drawn man from his innocence, and remove those evils which had been occasioned by the fall.....*Dr. Magee on Atonement.* To the law and to the testimony.....*Isaiah.* —Christ Jesus came into the world to save sinners—Heaven; from whence also we look for the Saviour, the Lord Jesus Christ.....*Paul.* Had ye believed Moses, ye would have believed me.....*John v, 45.*"

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WILLIAM S. SHAW,

Clerk of the District of Massachusetts.

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PART FIRST.

A

DISSERTATION,

IN A SERIES OF SERMONS: IN WHICH AN ATTEMPT IS MADE
TO SHOW THAT GOD HAS GIVEN NO LAW TO MAN SINCE
THE APOSTASY, REQUIRING SINLESS OBEDIENCE IN ORDER
TO HAPPINESS.

SERMON I.

ON THE TRUE SENSE OF THE TEXT.

GENESIS ii, 17.

—In the day that thou eatest thereof thou shalt
surely DIE.

“THE Lord God” having “formed man, breathed into his nostrils the breath of life; and man became a living soul.” “And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;” or as it is in the Original, Eating thou shalt eat; which, I think, conveys this idea; thou mayest not only begin to eat, but continue to eat. But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die;” or, according to the Original, Dying thou shalt die. That is, as soon as thou eatest, thou shalt die; and not only die, but continue to be dead.

God placed Adam in the garden, and put him under a law, commanding him not to eat of a certain tree, on pain of death. This law required sinless

obedience in order to happiness. For Adam was threatened with death for one, and the first offence. This law was peculiar to our first parents. For, they having transgressed it, by eating once of the forbidden tree, it came to an end: God had no further use for it; Adam and Eve were no longer bound by it; and we their posterity were never bound by it. For us to eat of that tree would be a transgression of no law. And for them to refrain from eating, after they had once eaten, would be no virtue; it would entitle them to no favour.

As soon as our first parents had eaten of the fruit of the tree in the midst of the garden, they were no longer under the command, "Ye shall not eat of it, neither shall ye touch it, lest ye die." But they were driven out of the garden of Eden, and placed under a new constitution. After the apostasy of our first parents, *they* were not held by a *law*, which threatened death for the first offence, any more than *we*. They, and we their posterity, are placed together on the same ground, namely, the Gospel of the Son of God. This Gospel law was revealed to Adam and Eve by a declaration that the Seed of the woman should bruise the serpent's head. As the woman was caused to fall by the subtlety of the serpent; so, their being informed that the Seed of the woman should bruise the serpent's head, conveyed a ray of Gospel light; and it was designed as an intimation to them, that they might be delivered from the dominion of sin and the captivity of Satan.

Some think that the law given to Adam in the garden is continued, and will be continued forever; and that we, therefore, are bound by the same law. But this is a description of the law of nature, which requires not only men, but the angels of heaven to love God with all the heart, soul, strength, and mind, perpetually, uninterruptedly, and forever.

No rational creature can be exempted from obligation to love God. God, however, doth not require sinless obedience in order to *pardon*. God created

Adam perfectly holy, and required him to continue in perfect holiness. But after he had sinned he did not require him to be sinless in order to *future* happiness. Some suppose that divine laws in general given to men since the apostasy, are of the same tenor with the law given to Adam in Paradise; and that the law given to Moses on the mount was an edition of the law given to Adam in the garden. But the truth is, the law by which Adam was bound in Paradise, is terminated; and *fallen* Adam is placed on Gospel ground. The revelation of God to men, therefore, before there was any *written* law, was an expression of Gospel grace. And the law given to Moses, commonly called the moral law, was an edition of the Gospel law, not of the Adamic law.

Some are very sanguine in the opinion, that, not only the law given to Adam in Paradise, but also the law given to Moses on the mount, requires perfect obedience in order to happiness. They think that the one equally with the other, requires sinless obedience in order to happiness. They suppose that we can no more *obtain* happiness by keeping the *moral* law, short of perfection or sinless obedience, than Adam could *continue* happy without sinless obedience to the *law* under which he was placed in Paradise.

We shall all be agreed, I conclude, that God never gave *any* law to man requiring an imperfect obedience. It would be inconsistent with the perfect holiness and moral purity of the Divine Being to indulge his rational offspring in sin. The law of God is perfect, and it requires nothing short of perfection in holiness. A divine law cannot admit of transgression. It cannot approve of sin, or the least moral imperfection. God has a right to govern the heart; and his law requires, that, in it, there be *no* evil imagination. The law not only requires clean hands, but a pure heart, and that the heart be entirely clean from all moral pollution. It would be inconsistent with the perfection of the Divine Character to approve of sin. 'God is of purer eyes than to behold evil, and he cannot look on iniquity.'

The question, therefore, is not, whether the moral law, or any other divine law, *requires* sinless obedience: but the question is, whether *any* divine law since the fall of man requires sinless obedience *in order to happiness?*

The law given to Adam and Eve in the garden of Eden, called by some the "Paradise law,"* did indeed require sinless obedience in order to live, and therefore in order to happiness. But, as soon as Adam transgressed this divine law, he died; he lost communion with God: the image and moral likeness of God, in which he was created, immediately forsook him; and he was left poor, wretched, miserable, blind and naked. Of the tree in the midst of the garden of Eden, in which Adam was placed, he was commanded by his Maker not to eat, nor to touch it, saying, In the day that thou eatest thereof thou shalt surely die. He did eat, and he died. His conduct immediately plunged him into a state of wretchedness and ruin. He wished to hide himself; yea, he did what he could to hide himself from the presence of the Lord God, among the trees of the garden. Had he not been a dead man, a man dead in sin, he never would have discovered such folly, as to think that he could hide from God.

After Adam had lost the moral image of God, that uprightness in which he was created, he justified himself in eating of the forbidden tree; for he cast the blame of his criminal conduct upon his Maker. He began immediately to contend with his Creator and Sovereign, saying, "The woman which thou gavest to be with me, she gave me of the tree, and I did eat." Here we have the picture of moral death, or of a man dead in sin. It has been the character of men dead in trespasses and sins, ever since Adam, their first father, to contend with their Maker, or, in the language of the apostle Paul, to reply against God.

As soon as Adam had violated the prohibitory law in the garden, by eating of the tree of the knowledge

* By Dr. A. Fuller, "the law of innocence."

of good and evil, he died.* And if redemption had not been an object of eternal contemplation with God, if thoughts of mercy had not employed his benevolent mind, Adam, and all his posterity, must have remained forever in a state of spiritual death. They never could have been subjects of spiritual and divine life. Restoration could not have taken place.

The serpent beguiled our mother Eve, and she did eat of the tree of which God said, In the day that thou eatest thereof thou shalt surely die. But she was soon comforted with the prospect that her seed would triumph over the serpent; for the joyful sound, that the 'Seed of the woman should bruise the serpent's head' speedily reached her listening ear. Although the Lord God spake to the serpent, yet the woman heard the blessed voice, which conveyed sorrow to the serpent, but consolation to the woman. "And the Lord God said unto the serpent—I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head and thou shalt

* A friend has stated his argument respecting the subject thus: "I suppose Adam died in the spiritual sense by the first act of transgression, and not after. Therefore spiritual death could not be the threatened evil. The first transgression was the complete cessation of the pulse of spiritual life. To suppose that spiritual death was threatened as a *subsequent* evil is an absurdity." You suppose that Adam died a spiritual death by the first act of transgression, and not after, and therefore to suppose the contrary is an absurdity. But by what logic does it follow, that it is an absurdity? because it is contrary to a supposition? The *proof* of a supposition should precede the consequent.

It is readily granted that Adam sinned in eating, but is there no difference between sinning and being dead in sin? Had God said to Adam, if thou eatest thou wilt sin, without adding any threatening, would it certainly follow, that Adam, on eating, would have been dead in sin? Is every act of sin spiritual death?—If there had been no *threatening* of death, would the first transgression have been the complete cessation of spiritual life? God might have threatened Adam with a partial cessation of spiritual life: and if so, would the first transgression have been a *complete* cessation of spiritual life? If not, a complete cessation would depend upon the threatening. Consequently the death threatened Adam was *subsequent* to the first transgression; and, therefore, to suppose the evil threatened was spiritual death, is no absurdity.

Besides, are not all mankind spiritually dead, in consequence of the first transgression? If so, spiritual death, surely, is subsequent to the first "offence." To suppose, then, that spiritual death was the evil threatened, is no absurdity. It is evident that the spiritual death of Adam's *posterity* is subsequent to *his* first offence. Therefore spiritual death is a subsequent evil to the first transgression of our first parents.

Would Adam and his posterity have ever been spiritually dead, had not Adam eaten of the forbidden tree? Certainly not. Spiritual death therefore comes upon the back of the first transgression. Spiritual death, therefore, is subsequent to the first offence of our first parents. Adam would not have died, if he had not eaten; death, then, was subsequent to eating; and to suppose that his dying was *not* subsequent to his sinning is an absurdity.

bruise his heel." Had it not been for the covenant of redemption, of which this is the first intimation, the death of our first parents would have been an eternal death. I mean they must have remained eternally in that state of death into which they had fallen by their first transgression. To eternity they could not have restored themselves from the death which they had died. Being dead, they must be absolutely destitute of all power to produce life.

Death was threatened Adam for the first act of disobedience, but not that he should remain eternally in a state of death. Adam transgressed and he died. And without redemption by the precious blood of Christ, he must have remained eternally in a state of moral death. But it doth not hence follow, that, although Adam was threatened with death, if he eat, that, therefore, if he eat, he should remain eternally dead.* This would be inconsistent with the divine purpose of redemption. But the declarations, threatenings, and purposes of God, must be consistent one with the other. If God had, previously to the apostasy, a purpose of redemption, if he meant to redeem and save Adam, then, surely it would be inconsistent for God to make a declaration to Adam that he should remain

* To this, an objection has been stated, which is as follows: "If it was not threatened to Adam that he should continue spiritually dead forever? to what duration did the threatened death extend? If God threatened Adam that he should be spiritually dead for a time only, and he is actually subject to that death, how is he redeemed from it by the blood of Christ?" Reply: I suppose, you mean to suggest that it would be inconsistent, to say, that a sinner might be redeemed by the blood of Christ from spiritual death, if the death, to which he was subjected, was for a time only; because, when that time should expire, he would not need redemption by the blood of Christ. This being the sense of the objection, I answer: It was the blood of the Lamb, slain from the foundation of the world, which limits the spiritual death of the sinner; the boundary line is drawn in *blood*, which the spiritual death of those who were given to Christ in the covenant of redemption cannot pass. Were it not, therefore, for the blood of Christ, there would be no limits to the death threatened to Adam: the duration would extend to eternity.

As the plan of redemption was constructed before the fall of man, it would be inconsistent to threaten Adam with death unlimited as eternity; for this would either supercede redemption, or the veracity of God would fail. The threatening to Adam involved no condition; with the Gospel it is otherwise. Adam therefore stood upon very different ground in the garden of Eden, from that, on which he stood, when it was revealed to him that the Seed of the woman should bruise the serpent's head. Gospel ground, therefore, is very different from the ground on which our first parents stood in the garden of Eden. Eden ground was not fixed, but the blood of Christ makes a "sure foundation."

eternally without redemption and without salvation: this would be equal to his saying that he would not save him, and yet that he would save him. This would make God contradict himself

All will allow that God had, prior to the apostasy, a purpose of redemption; it is manifest, therefore, to a demonstration, that God did not threaten Adam with any thing inconsistent with *his* salvation, or the salvation of fallen man. Consequently, as God intended the salvation of man, he never made a declaration to Adam, that if he should fall into death, he should remain in that state forever. And, if God did not declare, that, if Adam should eat and die, that, therefore, he should remain eternally in death; then it is equally evident, that he did not threaten him with the second death, that is, with eternal punishment. For God to threaten mankind absolutely with damnation on Adam's first transgression, when at the same time, he meant to redeem and save them, would be inconsistent: He did not therefore threaten Adam with eternal death on his eating of the forbidden tree; for this would be inconsistent with his purpose of redemption; which inconsistency cannot belong to God.

It is a sentiment with many divines, that the death with which Adam was threatened for the first act of disobedience, included eternal death. They also say that the threatening to Adam included his posterity. But how could the posterity of Adam be threatened with eternal death, when it was eternally the purpose of God to redeem and save them? Had there been no redemption for lost man; if the Lamb of God had not been slain to take away the sin of the world; then Adam and all his race must have remained in death; and, therefore, they must have been miserable to eternity. How could they be otherwise than miserable while they were dead?

But, although they must have been miserable, yet they would not have been miserable in consequence of disobeying the Gospel, or for not believing and obeying Jesus Christ. Neither would they have been

punished for disobeying any law written in the revelation of God. Yea, every thing contained in the Bible would have been superceded, needless, and to no purpose.

Exclude the idea of redemption and what would remain in the Scriptures of the Old or New Testament which would be of any avail to man? The system of divine revelation stands upon a firm foundation, the divine purpose of redemption. And redemption is conversant only with sinners, the posterity of fallen Adam. Hence, all the laws of the Bible are adapted to the state and condition of *sinners*. The law given to innocent Adam threatened death for the first transgression. But since the apostasy no such law has been revealed. The law which threatened death to Adam had in it *no* mixture of mercy or forgiveness. But since the fall no such law is found in the revelation of God. But every divine law which respects the future state of man, is full of grace and mercy. In Paradise before the fall of man there was no mercy seat; but every where else, this side eternity, God has a mercy seat: And will pass by and forgive all the former transgressions of those who now trust in his mercy. It is commonly said that the law knows no mercy. But this is not applicable to any law since the fall, except such as relate to external conduct only, and, therefore, are confined in their design to the government of actions in civil society. "He, therefore, that despised Moses' law died without mercy under two or three witnesses." This person might die as to his body without mercy or forgiveness; and yet with respect to his soul, he might repent, obtain forgiveness, and find mercy with God, and, in the world to come be forever happy. For all the dealings of God with men as to the salvation of their souls, is on the foundation of the Gospel. But for the good of civil society, a law of Moses required that a criminal, under two or three witnesses, should be stoned to death. It does not, however, certainly follow, but that this same person might obtain forgiveness with God, and through the

great Redeemer be saved with an everlasting salvation. There is, therefore, no revealed law respecting the future state of man since the apostasy, which is not attended with a mercy seat. God appears propitious in all his laws, statutes, precepts and testimonies; yea, the whole revelation of God proclaims him a propitious God.

Every divine law has relation to the great scheme of redemption. Without reference to the plan of redemption, the law of types and shadows would lose all its meaning. Wherein should we be profited in hearing about the paschal lamb, if there were no Antitype? If there were no Lamb of God predicted to come into the world to be slain for us, and to be delivered for our offences, and to rise again for our justification, all the types of Christ would be void and of none effect: The ceremonial law would have been needless, and the Sinai law written on tables of stone by the finger of God, would, to sinners dead in sin, avail nothing. This law unless it be written on the fleshy* tables of the heart, killeth; and without redemption by the precious blood of Christ, as of a lamb without blemish and without spot, no impression of this law could be made upon the heart of man. Exclude the blood of Christ and you exclude the new covenant. There never could be a covenant of grace without a covenant of redemption. Dead sinners can live only through Him who is emphatically the Resurrection and the Life. There never would have been a revelation of the moral law, or the law of ten commandments, aside from the idea of redemption. This law is constructed upon the very principle that God had purposed the redemption of lost man. And it is in perfect harmony with the prediction that the Seed of the woman should bruise the serpent's head.

The Lord Jehovah came down upon Mount Sinai with the law containing the ten commandments, because he had purposes of grace in store for man. This

* This word ought not to be according to the common translation, *fleshly*, but *fleshy*; for the Greek word from which the translation is made, is not *saïnos* carnalis, but *sarinos* carnis.

law carries the idea of mercy. But there could be no mercy extended to man dead in sin, without the divine purpose of redemption. All good to men originates in redeeming love. The moral law is founded upon a mercy seat. Hence the language of God to men in this law, is, "Showing mercy unto thousands of them that love me and keep my commandments." God therefore says, "Honour thy father and mother" with the *gracious* promise, that the days of such shall "be long upon the land which the Lord God" had given them. Upon the ground of this merciful design of God, Moses was directed to say unto the people, "Fear not: for God is come to prove you, and that his fear may be before your faces that ye sin not." The law, therefore is expressive of loving kindness and tender mercy. "And God said unto Moses, An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings and thy peace-offerings, thy sheep and thine oxen. In all places where I record my name I will come unto thee, and I will bless thee." Thus the Sinai law includes mercy and blessings: for "I will come unto thee," says God to the people, "and I will bless thee" Hence, God set up a mercy seat among the dead, with the record of his name, that he would come unto them and bless them. The Sinai law, therefore, could not have been revealed; it could not have been consistent on any other foundation, than the divine purpose of redemption. All the laws of the Old Testament, and of the New, originated in the purpose of God to redeem men from the ruins of the apostasy. This is the source of all divine revelation. There would have been no place for the Old Testament revelation, had it not been for the purpose of God to bruise the serpent's head. And had not the Messiah, when the fulness of time was come, made his appearance in the flesh, there would have been no place for the New Testament revelation. The whole revelation of God stands upon his eternal purpose of redemption. Were it not for the pre-conceived plan of God to restore the divine image to man, and to save

him from eternal death, no revelation of *any* law would be of use. But now we find all the revelation of God, calculated to exhibit divine mercy.

Hence all divine laws given to man since the apostasy, are very different from the law given to Adam in Paradise. The Paradise law went not upon the supposition of redemption by the Seed of the woman; *it*, therefore, in order to happiness, required sinless obedience. Adam was threatened with death for the first transgression, without any intimation of pardon on any terms or condition whatever. It was not said to Adam, In the day thou eatest thereof thou shalt surely die, except thou repent. But if he eat, he must die, and, without any mercy from that law.

From this, some eminent divines have inferred that *no divine law* admits of mercy. And in confirmation of their sentiment, they say, "The soul that sinneth, it shall die;" and "The wages of sin is death." These texts are adduced as evidence to prove that the death threatened to Adam for his first offence, implies not only spiritual, but eternal death. One of those divines observes, The soul that sinneth it shall *die*. And he has marked the word *die*, with an emphasis. But it appears to me that by this means, he has destroyed the antithesis, in the connexion in which the word is used. This, I think, will appear to any one who will carefully examine the eighteenth chapter of Ezekiel. "The word of the Lord," says the prophet, "came unto me again, saying, What mean ye, that ye use this proverb? saying, The fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine, The soul that sinneth, it shall die." Is it not manifest that the antithesis falls on the word, *it*? This, I think, is evident from what follows in the same chapter—"But if a man be just, and do that which is lawful and right—he is just, he shall surely live, saith the Lord God. If he beget a son that is a

robber, a shedder of blood—hath oppressed the poor—hath given forth upon usury, and hath taken increase; shall he then live? he shall not live—he shall surely die: his blood shall be upon him. Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like—that hath not withheld the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment—hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. Hence, the soul that sinneth,—it shall die; not the soul that repenteth and doeth that which is lawful and right, no, *he* shall surely live, he shall *not* die, saith the Lord God. Hence, I think, that the text in Ezekiel, 'The soul that sinneth, it shall die, ought not to be read, it shall DIE, marking *die*, with an emphasis, as if it were as impossible for a sinner to escape *eternal death*, as it was for Adam to escape the death with which he was threatened, on his eating the fruit of the forbidden tree: Sinners may escape eternal death; but the death which Adam died on account of his first offence, no flesh can avoid.* The text in Ezekiel, 'The soul that sinneth, it shall die, is, by no means parallel with that in Genesis, "In the day that thou eatest thereof, thou shalt surely die." The truth of this assertion rests on the following argument. Adam was threatened with death without a pardon on any condition whatever; should he be ever so obedient for the future, that would be no defence against the threatening, for if he eat, he must unavoidably die. But in the case spoken of by the prophet, he who should repent of former sins, and for the future, do that which is lawful and right, he should not die. "He is just, he shall surely live, saith the Lord God."

* Spiritual death, therefore, to mankind in general, is subsequent to Adam's eating; and if subsequent to his posterity, why not to Adam himself? Was Adam threatened with eternal, exclusive of spiritual, death? and yet did this same threatening, as it respected his posterity, include both spiritual and eternal death?

Adam was threatened with death; and, it is a general sentiment that his posterity were involved in it. And some suppose that the death, with which Adam was threatened, included eternal death. Are not all mankind then threatened unconditionally with death? for the law to Adam admitted of no condition: for, God said, In the day that thou eatest thereof thou shalt surely die. Some, no doubt, will reply; all mankind must, indeed, die an eternal death, unless an able Substitute appear and suffer for them, in their room and stead, all that evil which they deserve to suffer. That this was the sentiment of Milton, is evident from the following lines.

“Man disobeying,
 He with his whole posterity must die:
 Die he, or justice must; unless for him
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.”*

The poet will not allow that justice died; neither will he allow that the whole posterity of Adam will suffer an eternal death. It must therefore be his sentiment, that Christ has paid the rigid satisfaction, death for death. A full reply to this sentiment is contained in the series of Sermons, on 1 Pet. i, 18, 19.

* “Abstractly considered this is true; but it is not expressive of what was the revealed law of innocence. The law made no such condition, or provision; nor was it indifferent to the lawgiver who should suffer, the sinner, or another on his behalf. The language of the law to the transgressor was not *thou shalt die, or some one on thy behalf*; but simply *thou shalt die*: and had it literally taken its course, every child of man must have perished.”

DR. ANDREW FULLER.

SERMON II.

THE SENSE OF THE TEXT CONTINUED.

GENESIS ii, 17,

—*In the day that thou eatest thereof thou shalt surely die.*

It is thought by some that this threatening implies not only spiritual, but eternal, death. For, say they, "The soul that sinneth, it shall *die*." They mark the word *die* with an emphasis, as if all sin must be punished with eternal death, and to establish the sentiment, they refer to Romans vi, 23, "The wages of sin is death." All have sinned. Must all, then, *die* an *eternal* death? Is universal damnation the language of the Bible? It is not; it is far otherwise.

On that text in Ezekiel, The soul that sinneth it shall die, we have remarked, already. And what does the apostle mean by this proposition? "The wages of sin is death." He cannot mean that all mankind are unconditionally threatened with eternal death. It is true, that "The wages of sin is death," and the meaning of the proposition is, the man who lives and *dies* in sin, must be cast into a lake of fire, "which is the second death." But was this death threatened to Adam in the garden? Did God threaten to cast Adam into a lake of fire, on the very day in which he should eat of the forbidden tree?* He did not; this is evident, because the threatening was not executed. But some

* Should it be said, that "God had a reserve, in his own mind," and, therefore, though he had threatened Adam with eternal death, for the first act of disobedience, yet the threatening was never executed; I would reply; this is a principle from which Universalists infer the salvation of all men; for if God may threaten death in one case and not execute the sentence, he may in every case; and, therefore, the threatening of eternal death may not exclude any man from eternal life. The conclusion, then, is, that we must all believe the doctrine of universal salvation, or believe, that the death with which Adam was threatened, was executed exactly according to the threatening.

divines say, that God was not under obligation to execute the sentence on the day in which he did eat. But even if this were proved, that God *might* not execute the sentence immediately, yet it does not remove the difficulty. For the fact is, it was *never* executed, *perhaps*, not upon Adam. And, certainly, not upon his whole posterity. And if Adam, or any of his posterity, should be cast into a lake of eternal fire, it will not be, because he or they, had eaten of the forbidden tree. None of mankind will ever be cast into a lake of eternal fire, except those who remain impenitent until death. After Adam had eaten of the forbidden tree, there was no possible way for him, or, for any of his posterity to escape the death with which he was threatened. No one of mankind ever did, ever will, or ever can, escape *that* death. This is a death that all must die. For, "if Christ died for all, then were all dead." But millions have, and millions will, escape the second death. What we have to do that we may escape this death we learn from these words of our Saviour; 'Verily, verily, I say unto you, if a man keep my saying he shall never see death.' Hence there is a way to escape the second death, eternal death; but the death with which Adam was threatened, all must die. *We* did not sin after the similitude of Adam's transgression, yet being the children of a dead man, we are all dead; for how can life arise from death? It is impossible. "For who can bring a clean thing out of an unclean? not one." Nevertheless, Abel was a righteous man. He did not, however, become righteous by keeping the law given to Adam. Abel, being a sinner, could not become righteous by keeping a law which required sinless obedience, and threatened death for one offence. It could not be said with respect to that law; "He that doeth righteousness is righteous." But with respect to the law by which sinners are governed, it may be said, "He that doeth righteousness is righteous." The apostle, when he made this declaration, did not mean, that a man must live without ever committing one sin in order to be

righteous. God said to Cain, "If thou doest well thou shalt be accepted." God did not mean, that if Cain governed his conduct by the law given to Adam, he should be accepted; for God never commanded any of the posterity of Adam not to eat of the tree in the midst of the garden of Eden. But, if he would bring an offering to the Lord, with a good mind, a pure heart, he should be accepted, notwithstanding his being a sinner; perhaps some will say, that I ought to have added, with a pure heart, in the name of the Messiah. I grant he must have brought his offering in faith, in order to be accepted. But may we suppose that he would have failed of acceptance, had his heart been as pure as that of Abel? Can we suppose that he would have been willing to bring an offering with a pure heart; but would have objected against bringing it in faith? Is not a righteous character, a pure heart, acceptable in the sight of God? Certainly; therefore, "Blessed are the pure in heart, for they shall see God." And take notice, by the way, Christ was not speaking to Adam in Paradise, but to some of his sinful posterity.

But before we proceed any further, and that we may prepare the way for a more direct investigation of the subject under consideration, let us inquire, what the death was, which was threatened to Adam, on his eating of the tree of the knowledge of good and evil.

And the Lord God took Adam, and put him into the garden to dress it and to keep it. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam is here addressed as if he alone were concerned. But it is evident that both Adam and Eve were comprehended in one. "Eve it appears, understood the law as extended to herself as really as it did to Adam." For "We may eat," saith she, "of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath

said, ye shall not eat of it, neither shall ye touch it, lest ye die." With this agrees what follows: "And God said, Let us make MAN in our image; in the image of God created he him; male and female created he them, and called *their* name Adam.

Adam made in the image of God was manifestly designed to act as a public head, not only for himself but for his whole posterity. "Upon this united pair, called Adam, depended under God the destiny of the whole world. In case this pair should eat, or only touch the forbidden fruit, death was to be the inevitable consequence. Eve, in this intimate union, was capable of being in the transgression, and consequently of having a hand, in bringing death upon her family, even to the last of their posterity." "And when the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Adam comprising Eve in himself, thus disobeyed the law of Paradise, and brought death upon himself and upon the whole family of mankind. Hence, through "the offence of one, many are dead."

Let us now inquire, and show, in what sense Adam died and his whole posterity with him, in consequence of his disobedience, in eating of the tree, of which God said "thou shalt not eat of it: for. In the day that thou eatest thereof thou shalt surely DIE." Adam did eat and he died. He fell, and all his posterity fell with him.

If then we can determine in what consists the fallen state of man; it will be easy to see what constitutes the death threatened to Adam in Paradise. Mankind are by nature carnally minded: in the language of the apostle Paul, they are "dead in trespasses and sins." And how did mankind come to be in this state, dead in sin? We have an answer in the words of the same apostle; "By one man's disobedience many were made sinners." It was agreeable to a divine constitution, that if Adam transgressed the law given him in Paradise, his whole posterity should be sinners;

Hence the literal translation from the Greek text is, "By one man's disobedience many were *constituted* sinners." And if all those who were thus conslited sinners, through the apostasy of Adam, be dead; then the death which came upon Adam, and all his posterity, in consequence of his eating of the forbidden tree, WAS SPIRITUAL DEATH.

Some suppose that the death threatened Adam comprehends not only spiritual but eternal death. That the death threatened was spiritual death, being made evident:

I shall now attempt to show that it did not imply temporal nor eternal death.

1. It did not imply temporal death, that is, the death of the body.

The body of Adam did not die, in the day in which he did eat of the forbidden tree. Temporal death, therefore, was not the death with which he was threatened. God meant, no doubt, that if he transgressed the command, by eating, his body should finally die: therefore, after he had sinned, God said to him, "Dust thou art, and unto dust shalt thou return." He said also "Cursed is the ground for thy sake." It does not however, follow from this, that the curse of the ground was contained in the curse threatened for the first act of disobedience. Adam being now a sinner, it was suitable that a curse, in some respect, should always attend him. The thorns and thistles with which he was surrounded, instead of a pleasant and fruitful garden, were calculated to remind him of his shameful apostasy. "In the sweat of thy face," says God to Adam "thou shalt eat bread;" this, also, would naturally put him in mind of the folly of his disobedience. But these curses were not the death threatened for the first transgression.

The second Adam came into the world to redeem men from the evil threatened to the first Adam for his first transgression. Christ "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Christ did not give himself for us, to redeem us from the death

of the body. Though the body be dead because of sin, yet the death of the body was not threatened to Adam for his first transgression.

Adam died the death with which he was threatened in the day on which he transgressed. But on that day his body did not die. It was hundreds of years after this, before his body returned to dust. Besides, it is not true that the bodies of all men will ever die. The vast multitudes of believers, who will be alive upon the earth at the end of the world, will be exempted from death. "Behold," says Inspiration, "I shew you a mystery; we shall *not all sleep*, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." But the death threatened to Adam was to come upon all men. Therefore the death threatened to Adam was not temporal death. All men do not die. Enoch was delivered from death by translation. "By faith Enoch was translated that he should not see death."

2. The death with which Adam was threatened in the garden, was not eternal death; because

1. From it there is no redemption. The death with which Adam was threatened was immediately executed upon him. As soon as he had eaten he was a dead man, and the stroke of death reached his whole posterity. Hence ALL are dead, for, "If one died for all, then were all dead." From this death through the blood of Christ we may be redeemed, "once for all." But from eternal death there is *no* redemption. When the sentence of eternal death is once passed upon any, there is no recovery.

When Adam, in Paradise, was threatened with death, he was in a state of perfect holiness, and he was threatened with death for one offence. No opportunity for a second trial was to be allowed him. But eternal death is threatened to sinners, *ONLY*, on the condition that they continue in sin. We came into the world sinners; we begin our moral existence in a state of death. But is the sentence of eternal death passed upon men as soon as they are born?

Adam was threatened with death for one offence without any space for repentance. But his posterity are permitted to live in moral death, till they have committed ten thousand offences, and yet many of them never see eternal death. Hence we are threatened with eternal death, only, on the supposition, that we remain impenitent through the present life. If we commit a thousand offences and then give a cup of cold water to one of the least of Christ's brethren, out of love, or from a principle of charity, which suffereth long, and is kind, we shall not only be delivered from eternal death, but we shall come into possession of eternal life.

2. The death threatened our first parents in the garden of Eden, was not eternal death. because eternal death is a punishment which is not brought upon any, on account of the transgression of another, aside from his own personal act. We died a spiritual death with our first parents, without any previous act of transgression of our own. Adam's posterity, therefore, did not die as a punishment for any previous sin which they had committed. No one can be punished only for personal sin. The soul that sinneth, it shall die. And, "The wages of sin is death." If we sin and do not repent, we must die an eternal death. But we had not sinned prior to that death which we die, in consequence of Adam's eating the forbidden fruit.

None will ever be cast into hell, where the worm dieth not, and the fire is not quenched, except those who have sinned in their own person. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "But the death which was threatened to Adam in Paradise, came upon himself and upon all his posterity, on the sole ground of his *one* offence; therefore, as eternal death is inflicted only on the ground of personal agency in sin, it is impossible that this should be the death which was threatened to HIM, and which he brought upon himself, and upon all his posterity."

“Again, Adam’s death in Paradise, and the death of us all, which according to the constitution of the law was suspended upon his conduct, is, in the divine reckoning, the first death that ever happened among men. And eternal death, according to the same reckoning, is the second death.” Death and hell delivered up the dead which were in them; and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death. This is eternal death. It is without end. But the death which Adam brought by the fall, may have an end, and it certainly does have an end, when we become perfect in holiness.

3. The death threatened to Adam in Paradise, was not eternal death, because this would suppose a similarity between the law of Paradise and the Gospel law.

The language of the Gospel is, he that believeth *not* shall suffer eternal death. But this same unbeliever, according to the Gospel constitution, may repent, and so escape eternal death; yea, come into possession of eternal life. The Gospel law is, You shall die except you repent. In a certain case, “I tell you,” says Christ, “except ye repent, ye shall all likewise perish.” But the sincere penitent will not die. Hence “To day,” said Christ, to the penitent on the cross, “thou shalt be with me in paradise.” But did God say to Adam, in the day that thou eatest thereof thou shalt surely die, except thou shalt repent? This was not the tenor of that law. But if Adam were threatened with eternal death, its not being executed upon him, amounts, then, to the same as to say, the threatening was not absolute, but conditional, carrying the idea that he should not die, on the condition he should repent. Upon this ground, where is the difference between the law of Paradise and the Gospel? For Adam, say you, was threatened with eternal death, but that death he never died.* Was not Abel threat-

* “I suppose,” saith an objector, “every threatening of God’s law is peremptory, and in itself exclusive of mercy; yet the veracity of God is not pledged to execute it. A possibility of a merciful remission is ever understood, in the

ened with eternal death? Was not Paul threatened with eternal death? Did Abel die an eternal death? Did Paul die an eternal death? You will say, no. Abel and Paul were good men, were righteous men, were penitent believers. Was Adam exempted from death upon the ground of repentance and faith? Did the same law which threatened death, exempt from death on the condition of repentance? If so, what is the difference between the law of Paradise before the fall, and the Gospel law since the fall? The threatening of death to Adam, therefore, could not be eternal death, for this would suppose that the Gospel law was in force before the apostasy. And this being the case, Adam, as soon as he had eaten the forbidden fruit, and before the sentence of death was executed, was taken upon Gospel ground, and so the execution of the sentence of death was suspended to eternity; that is, though Adam were threatened with eternal death, yet this death he never died.

To those who thus confound Law and Gospel, the Bible will be for ever unintelligible.

On the whole, it is evident, that eternal death was not implied in the threatening to Adam in Paradise.

scripture abundantly declared.”* You say that the veracity of God is not pledged to execute a peremptory threatening of his law. If the objector would give information through what medium he came to the knowledge of this, it would cast great light upon the subject. Is it consistent for God to act contrary to the threatening of his law, and to grant a merciful remission? You say, that, “The possibility of a merciful remission is ever understood.” Was it understood by Adam, that there was a possibility that the death with which he was threatened might not fall upon him? was it, in the Scriptures abundantly declared to him? What Scripture had Adam to read in the garden of Eden? What knowledge had he of the Gospel which points out to us, the way in which God can consistently and mercifully remit sin? All the threatenings contained in the word of God, since the apostasy, are conditional; hence, said Jesus, to the Jews, “If ye believe not that I am he, ye shall die in your sins.” “And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but *except* ye repent, ye shall all likewise perish.” The threatening to Adam was peremptory, and therefore, did not admit of an *if*. But the Gospel always admits of an *if*: if we obey the Gospel we shall be saved; if not, not. “For we are made partakers of Christ, *if* we hold the beginning of our confidence stedfast unto the end.” Heb. iii, 14. And, “Behold, I stand at the door and knock, *if* any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

* “No mention had been made of mercy, and probably the offenders had no expectation of forgiveness.”

What was threatened was carried into effect. He was threatened with death and he died. The death, therefore, was not temporal, nor eternal, it was therefore *spiritual death*.

By spiritual death is meant a *carnal mind*. For, "To be carnally minded is *death*." 'This, therefore, is the worst kind of death; for it is enmity against God. It is not only to be a sinner, but it is to be totally sinful; it is to be dead in sin. From this carnal mind we can be recovered only by grace, the grace of God which bringeth salvation. Being dead in sin, we can be raised only by the mighty power of God. "But God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath *quickened* us together with Christ, by grace ye are saved, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus. For, by grace are ye saved through faith, and that not of yourselves: it is the gift of God: not of works lest any man should boast." 'This account of our recovery to life, in the way and by the means of grace, goes wholly upon the ground that our ruin consists in *spiritual death*. Otherwise, the language of quickening, of bringing us to life, and of saving us by grace, is wholly without force, and without meaning. This establishes, beyond all reasonable doubt, the doctrine, that our native, ruined state, since the fall, is a state of *spiritual death*."

"For our recovery from this moral, or spiritual death, there is required the spirit of life in Christ Jesus. His power is put forth in renewing us in the spirit of our minds, and in reconciling us to God. By this life-giving power, we are brought out of darkness, into God's marvellous light. This change of mind is a great change, and this salvation from a carnal mind is a great salvation. Upon this principle that our ruin is *spiritual death*, this account of our recovery is in-

telligible and interesting. I see not that it is intelligible on any other principle."

Perhaps an inquiry may here arise in the minds of some, whether the design of the atonement was not to raise men to *eternal*, as well as to spiritual life? I answer, yes; it was, however, a leading object in the design of atonement, to raise sinners to *spiritual life*, and, at a proper time, to make them perfectly holy; and that all the sins of all such should be blotted out, and they treated as if their sins were forgot, or as if they had never sinned; and that the bodies of the redeemed should be rendered immortal, and complete in beauty, and that they should be restored not to an earthly, but to an heavenly paradise. Being thus without spot or wrinkle or any such thing, and being clothed with robes made white in the blood of the Lamb before the throne of God, they become objects of divine complacency, and in a situation to love God perfectly, and to be loved of God and Christ: they will, of course, have the most intimate communion and fellowship with the Father, Son, and Holy Ghost. They will, therefore, be filled with the enjoyment of God; they will be completely happy, for they will see God; they will be where Christ is, to behold his glory. They will therefore be in full possession of eternal life. Loving God perfectly, and enjoying ~~his~~ love completely and for ever, is, properly speaking, eternal life. The essential properties of this eternal life consist in the perfect restoration of the divine image which was lost in the apostasy.

This holy image and complete likeness to God being restored, and fallen man being perfectly and eternally in the love of God, and having all his sins blotted out, and being ~~filled~~ with the fulness of Christ, is in a condition to be completely and eternally happy.

SERMON III.

GENESIS ii, 17.

—*In the day that thou eatest thereof, thou shalt surely DIE.*

IT is evident from this divine declaration to Adam, that *he* was placed under a law requiring sinless obedience in order to happiness. But with his posterity it is not so.

We shall now endeavour to show that since the fall of Adam, God has given no law to man requiring sinless obedience in order to happiness. The law of nature was the same after as before the fall. This law is binding on all rational creatures in heaven and on earth, to love their Maker with all their heart, soul, strength and mind, forever; and this law with respect to the angels did not admit of mercy, for as soon as they had sinned they were cast into everlasting fire which was prepared for them. But with Adam it was not so, because, respecting the human race, God had a previous purpose of redemption. And therefore there is no law found in divine revelation, which requires sinless obedience in order to happiness.

By happiness is meant salvation or eternal life.

Adam was made upright after the likeness and in the image of God. And God said, "Let us make man in our image, after our likeness." Man being thus created perfectly sinless, and with a principle of holiness, it was perfectly rational to put him under a law requiring sinless obedience, with the threatening of death in case of disobedience, and perfectly consistent with the government of the holy God.

But his Maker was under no obligation to keep him from falling into sin, or to redeem him after he had fallen. For as the scheme of redemption by Christ is

founded in grace, every one must see the inconsistency of a law requiring sinless obedience in order to happiness. Such a law, it appears to me, would imply, in the highest degree an impropriety in the moral government of God.

Whatever an objector may say respecting the law of nature, yet in the Bible no law can be found which requires sinless obedience in order to obtain the favour of God and eternal life. My object now is to search the Scriptures and see whether any such law can be found.

I. And in the first place let us inquire concerning the "law of faith." And does this divine law require sinless obedience of sinners in order to salvation? According to the law of faith we find a command of God upon sinners to repent and believe the Gospel; to believe the record which God hath given of his Son. Hence the Apostle Paul taught publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.* The faith and repentance, which Paul preached, are qualifications absolutely necessary to salvation. It is a revealed law of God, that "all men every where should repent." And if this command be not obeyed, no man can be saved. Eternal death will as certainly come upon all sinners remaining impenitent, as spiritual death came upon our first parents for their first transgression. Equally important is the command to believe on the Lord Jesus Christ; "for he that believeth shall be saved; but he that believeth not shall be damned." This is the law of faith, as found in the volume of divine revelation. But it is not like the law of Paradise; it doth not threaten death for the first offence. The penitent believer, as you may see by looking into the volume of the law of faith, is entitled to eternal life, although he has been guilty of many offences. Accordingly, it is not necessary, to escape the wrath and curse of God and to come into possession of eternal life, that our re-

* Acts xx, 21.

penitance and faith be sinless. Will any say that there must be no sin accompanying faith and repentance? Must repentance be perfect without the least degree of impenitence? I do not mean to ask whether the repentance must be perfect repentance? but whether the repentance must be such as to imply no sin in the person repenting? In this sense must the faith be perfect without any mixture of unbelief? that is without any sin or unbelief, at any time, in the believing person? Or in other words, must the penitent be a sinless penitent and the believer a sinless believer in order to salvation? These interrogations are easily answered by those who have the Bible in their hands, the volume, which contains the law of faith and repentance. You will find in this Book that the law of faith and repentance, does not require sinless obedience in order to obtain the favour of God. Will not every true and sincere penitent, all who sorrow after a godly sort, obtain future and eternal happiness? And does the law of repentance suppose that the person sorrowing after a godly sort, is a subject of sinless obedience? Does a sinner as soon as he begins to repent, keep the law of repentance during life perfectly? Does he, when he begins to repent, repent of all his sins at once, and never through life have another sin to repent of?

And, after he begins to exercise faith toward the Lord Jesus Christ, does he *continue* therein so as to keep the law of faith perfectly? Is he a sinless believer? This surely was not the case with Peter. He sinned greatly after he became a true believer in Christ; and he offended grievously by denying his Lord and Master after his conversion. And Paul says after he was a true penitent and a most cordial believer in Jesus Christ, "O wretched man that I am! who shall deliver me from the body of this death? For when I would do good evil is present." Notwithstanding these things, who will dispute the future and eternal happiness of Peter and Paul? It is therefore manifest that it is not necessary that "the obedience of faith" be sinless in order to salvation. And therefore though it

be declared in the word of God that "The soul that sinneth, it shall die;" and "The wages of sin is death;" yet, the soul of the penitent believer shall live; shall live eternally with God in glory. For, "On such the second death hath no power."

Salvation is of grace, "through the redemption that is in Jesus Christ." But if there were no salvation for men without sinless obedience, both grace and salvation would be eternally excluded from the whole race of the children of men: The situation of fallen man would be precisely the same with that of apostate angels: We should remain eternally in that state of spiritual death, which came upon Adam and his whole posterity, in consequence of the first transgression, concerning which God said, "In the day that thou eatest thereof thou shalt surely DIE."

II. The law of love, "The royal law, the perfect law of liberty," doth not require sinless obedience in order to happiness.

Every divine law requires sinless obedience: The law given Adam in Paradise required sinless obedience. And all divine laws since the apostasy require sinless obedience. Every divine law must be like its Author, holy; and it would not be consistent for God who is perfectly holy, to give a law to man which required any thing short of perfect holiness or sinless obedience. But because it is *essential* to every law of God, which respects the moral conduct of men, that it require sinless obedience; it doth not hence follow, that God has revealed any law which requires sinless obedience, *in order to happiness*. If God is "a God ready to pardon," he can save sinners, even if their obedience falls short of perfection. Though our offences be many, yet we may be saved, because salvation is of grace. It is consistent, therefore, that a divine law require perfect obedience, and yet that God should save the sinner for the sake of Him who was "set forth a propitiation through faith in his blood, although his faith or obedience be not sinless. We may do well so far as to be accepted of God and yet not be sinless. Hence, "If

ye fulfil the royal law according to the Scripture. Thou shalt love thy neighbour as thyself. ye do well." He who loveth his neighbour as himself hath fulfilled the law. "Owe no man any thing but to love one another: for he that loveth another hath fulfilled the law." He who loveth his neighbour as himself hath fulfilled the royal law, the law of love, because the same benevolent spirit, which is the Spirit of Christ, will love God and keep all his commandments. Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." He who doeth these commandments hath an heart friendly to God; and such an heart is in harmony with every divine law, or with the whole law of love. He, therefore, who fulfils the law in one point, fulfils the whole law. He who loves God as required will love his neighbour. And he who loves his neighbour as himself will love God. And if he have this love, he has that love which is required in every part of the word of God: for, "On these two commandments hang all the law and the prophets."

This view of the law of love, the perfect law of liberty teaches us how to explain this declaration of Saint James, "Whosoever shall keep the whole law, and yet offend in one point is guilty of all." If we do not already see its meaning, the next verse makes it perfectly plain. For he that, or, as it is in the Greek text, "That law which said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Hence it doth not mean that he who is guilty of lying is guilty of stealing also; but the liar is a transgressor of the same law which saith "Thou shalt not steal." The meaning is, he who is an enemy to God, or, who saith in his heart, there is no God, is an enemy to all the commandments of God. He is guilty of all. It doth not mean that because his obedience is not

sinless, that, therefore, he is an enemy of God, and so guilty of all. A person's obedience may not be sinless, and yet he may be a cordial friend to God. Abraham was not perfectly free from sin, and yet he was the friend of God. And his friendship to God led him to believe in God. If Abraham had not been a friend of God he never would have believed in God. If Abraham's faith had been destitute of love, or if it had not implicit love in its very essence, it never would have been imputed to him for righteousness.

The apostle Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha,"²² that is, let him be accursed when Christ shall come to judgment. Is it not equally certain on the other hand, that if any man *love* the Lord Jesus Christ he shall be *blessed*, when the Redeemer comes for our salvation? And, if any man love God, if it be but in a small degree, it cannot be said that he does not love him. Love, although it does not amount to sinless obedience is the fulfilling of the law. Therefore the law of love does not require sinless obedience in order to happiness, or that we may obtain the favour and approbation of God.

The least degree of holy love unites the soul to Christ. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Similar to this are the words of our Lord, "He that loveth me shall be loved of my Father; and I will love him and manifest myself to him." The manifestation of Christ to the soul, together with his love, and the love of the Father, surely, is salvation. And cannot a person love Christ and yet not be sinless? Did not Peter love Christ? and was Peter sinless? Therefore the law of love which is the law of Christ, does not require sinless obedience in order to salvation.

III. The law which will regulate the judgment of the great day, does not require sinless obedience in the *present state*, in order to be admitted into the kingdom of God, and to be happy forever in the *future state*,

All things will be regulated in the judgment of the great day according to the law of righteousness. God "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." All men, therefore, must appear before the judgment seat of Christ to be rewarded or punished, according to the law of righteousness, or the glorious Gospel of the blessed God. Hence, "As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law."* This law is the Gospel; for it is added, "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." The Gospel of God, Paul calls *his* Gospel, because it was the Gospel which he preached. And according as men shall obey or disobey this Gospel, so it will fare with them in the solemn day of account. "What" then "shall the end be of those who obey not the Gospel of God?" In the second Epistle to the Thessalonians we have an answer to this solemn and interesting question. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God; and that obey not the Gospel of our Lord Jesus Christ." Such will "be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

Those who in the day of judgment will be admitted into the kingdom of God, and who will be cast out, we learn from the twenty fifth chapter of Saint Matthew. "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for

* Rom. ii, 11.

you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels: for I was an hungered and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not: Then shall they answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Had those persons who were set on the left hand a degree of true holiness in their hearts? Had they served God in their day and generation? Were they subjects of godly sincerity? Had they denied themselves and taken up the cross daily and followed Christ? Had they kept the commandments of God? How will you answer these questions? Was the sentence of eternal death passed upon them by the righteous Lord and just Judge, because they had not been *perfect* in holiness? We learn no such thing from the preceding representation of the process of the general judgment. The Judge said to those on the left hand,

Depart from me, ye cursed; for I was an hungered and ye gave me no meat. He doth not say, Depart ye cursed, because ye are not perfect in holiness, or because ye have sinned. This could not be the reason. For if so, what could be the difference between those on the right hand, and those on the left? Why then were those on the left hand doomed to everlasting fire? I will answer the question. Not because they were not perfect in holiness; not because they had committed *some* sin; but because there was *no* love of God in them; because they were entirely destitute of charity. They had not put off the old man, and put on the new, which after God is created in righteousness and true holiness. "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling sýmbal; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, I am nothing. Did the apostle mean to assert that they are nothing who are not sinless, or perfect in holiness? This cannot be his meaning. Charity is love to God. But do not some men love, who are not perfect in holiness, who are not sinless in their obedience? And, had those persons on the left hand, the least degree of love to God in their hearts, would they have been doomed to eternal fire? They would not. The reason, therefore, why they were cursed, and the sentence of death denounced against them, was not because their obedience had fallen short of perfection; but because they were entirely disobedient: they had not obeyed the Gospel of God in the least degree.

Those on the left hand went away into everlasting punishment; but the righteous into life eternal. Did the Judge give life eternal to those on the right hand? Did he say, "Come ye blessed of my Father," because they were perfectly holy? because their obedience to Christ had been sinless? If not, then the law regulating the judgment of the great day, does not require sinless obedience in order to salvation...

SERMON IV.

GENESIS ii, 17.

—*In the day that thou eatest thereof, thou shalt surely DIE.*

HAVING shown in three articles, that God has given no law to man since the apostasy, requiring sinless obedience in order to happiness, we proceed to a fourth:

IV. The law given to Moses on Mount Sinai, does not require sinless obedience in order to happiness.

"The law," says John the Evangelist, "was given by Moses, but grace and truth came by Jesus Christ." Here seems to be a contrast between the law by Moses, and grace and truth by Jesus Christ. It cannot however mean, that the law given by Moses was *destitute* of grace and truth: for it had the same origin; being equally, with grace and truth, derived from a source of infinite purity. Moses gave the law to the people of Israel, but God gave it to Moses. All that Moses could do was to give that law to the people which God had communicated to him. God can, not only reveal to men what they ought to do; but he is able to set home the law upon the mind; he can write it upon the fleshy tables of the heart. Hence, "When the commandment came," says Paul, "sin revived and I died." The law given to Moses, aside from the grace of Christ, remains a dead letter. But, in the hand of Christ, conveying the truth into the heart, it becomes "quick and powerful, sharper than a two edged sword." This I conceive, explains the antithesis between the law by Moses, and grace and truth by Jesus Christ.

The law given by Moses is the law of God. It contains words spoken by God himself. And this law, that is, the moral law, all are agreed, was never dissolved. "And God spake all these words saying, I am the Lord thy God." And "thou shalt have no other

gods before me." This law teaches us what we *must* do, and what we *must not* do. It requires us to love God and to keep his commandments. And the language of this law is, that, to a thousand generations God will show mercy to them that love him. The moral law then stands upon the foundation of the covenant of redemption. It comprehends the promise of God which was made to man immediately after the apostasy, that the Seed of the woman should bruise the serpent's head.

Had it not been the purpose of God to redeem men, by the precious blood of Christ, as of a lamb without blemish and without spot, he would never have given a law containing mercy for thousands of them that love him. Hence, the moral law which was given by Moses, was essentially different from the law given to Adam in Paradise, for that law threatened death for the first act of disobedience, announcing, "In the day that thou eatest thereof thou shalt surely *die*." That law, therefore, contained no mercy on any condition whatever. When it was once violated the death threatened must inevitably follow. With the Sinai law it is not so. This law requires love to God, and on that condition, promises life eternal. But it is not like the law to Adam which threatened death for the first act of disobedience, without a possibility of repentance. The law to Adam gave no encouragement, that if he would repent, he should escape the death threatened him: Nay; the death threatened was infallibly connected with the first act of transgression. There was no way to escape the threatening, when the offence was once committed. But is there no room for repentance in the moral law? Does it hold out no encouragement? Nay; does it not promise the best things to the penitent? Most certainly it does. No part of divine revelation affords greater encouragement to the penitent than what is contained in the moral law. This law, therefore, does not punish with everlasting death all those who transgress it in one single instance, without a possibility of repentance. This would be

inconsistent with God's promise of mercy to those who love him.

If there is any *divine law* which promises mercy to the penitent, or salvation to the sinner, short of sinless obedience, it must be the law of God given to Moses on the mount. If there be any law or word of God which promises salvation short of sinless obedience, but not the law which God communicated to Moses on Mount Sinai, then, there is one law set in opposition to another law. This represents God divided against himself. It would be inconsistent to execute a law in opposition to another law which was still extant. God never gave a law to man promising pardon and salvation in case of repentance, while there was another law in force, threatening death for the first transgression without any room for repentance. Hence, before ever the law was given to Moses, the law to Adam was abrogated.

Some will say that the Gospel promises pardon and salvation to the penitent: but, that the *Mount Sinai law* no more promises pardon and salvation, without sinless obedience, than the law given to Adam in Paradise. You allow then that "the Gospel of God" does not require sinless obedience in order to salvation; but that the LAW of the SAME GOD requires sinless obedience in order to salvation. Do not such set the Gospel and the moral law in opposition? But the Gospel and the moral law are in perfect harmony; and, they both require essentially the same things in order to happiness. Every one must see, that if the Gospel does *not* require sinless obedience in order to salvation, but that the law *does* require sinless obedience in order to salvation, that, then the law and the Gospel are set in opposition the one to the other. But this exhibits God contending with himself. Here we have an opportunity to see the confusion in which they are involved, who make no distinction between the law given to Moses on the mount, and the law given to Adam in Paradise.

Perhaps some may think that the law to Adam could not be disannulled without involving the destruction of the moral law, or even the law of Nature. But the termination of the one no more puts an end to the other, than the abrogation of the *ceremonial*, supposes the destruction of the *moral*, law.

It is evidently inconsistent to have two laws in force at the same time, the one in opposition to the other. Between the moral law, and the law given to Adam before his fall there is an essential difference: for the former has mercy in store for the transgressor; he may repent and be saved: but the latter threatens death on the first act of disobedience, without any room for repentance, or possible way to escape the evil threatened. These two different and opposite laws were never binding on mankind at one and the same time. None besides our first parents were ever bound by the law given to them in the garden. As soon as they had violated that law, by eating of the tree of knowledge of good and evil, they were led to the knowledge of the difference between good and evil; and the law was dissolved. It would now answer no purpose. It was of no use, after it was once violated: the posterity of Adam never transgressed it, and, according to it they were never punished. None but Adam and Eve were forbidden to eat of the tree in the midst of the garden. But the moral law which requires us to love God with all the heart, soul, strength, and mind, ever was, and ever will be, binding on all mankind. Heaven and earth may pass away, but this law will abide forever.

The whole language of God to man ever since the apostasy, has been that of grace and mercy. Jehovah has revealed himself to sinners as a God of grace: he has proclaimed himself a God ready to pardon. The law given to Moses on Mount Sinai makes it evident. So that if there were no other evidence in divine revelation, that God could, and that he would forgive the penitent, we should have the clearest evidence of this from the moral law. And, we have the

fullest evidence, even from the very words of the moral law, that it did not require sinless obedience in order to *forgiveness*; and if not in order to forgiveness, then it was not necessary in order to happiness. Let some of the words of the law be cited; "And Moses rose up early in the morning and went up unto Mount Sinai, as the Lord commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed THE LORD, THE LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty." Now, would the law have contained such a proclamation as this, if at the same time, it had required sinless obedience in order to forgiveness? I think it would not. God's proclaiming himself in this law, merciful and gracious, forgiving iniquity, transgression and sin, and that he will by no means clear the guilty, evidently teaches us, that he will forgive the sinner who repents. And if it be evident, that, according to this law, if nothing else had been revealed, God would forgive the penitent; then it is evident that this law doth not require sinless obedience in order to salvation.

The whole word of God, the law and the prophets, the Old Testament and the New, all agree with the proclamation of God contained in the Sinai law, that God will forgive and save the penitent. We are as certain, from the very spirit of the Sinai law, if nothing else had been revealed concerning God, that he would forgive the penitent, as we are that God *did* forgive the penitent thief on the cross, because Christ said to him, "To day shalt thou be with me in paradise." That this penitent was forgiven admits not of a doubt. Of the truth of this all are satisfied. And is the forgiveness of the thief more evident, than that God will forgive every penitent agreeably to the divine proclamation contained in the law of Moses? It is not. The one is no more evident than the other.

The moral law taught the people of Israel what was necessary on their part in order to salvation; and, the ceremonial law, which required sacrifices, pointed out to them, through whom pardon and salvation came. Hence, "Christ is the end of the law for righteousness to every one that believeth." The righteousness, therefore, which is of the law, which, says Paul, Moses describeth, is essentially the same with the righteousness of faith: for "that the man who doeth those things shall be saved," (looking to Jesus as the end of the law,) is as certain as the salvation of those, "who confess with the mouth the Lord Jesus, and believe in the heart that God hath raised him from the dead." All the sacrifices, types and shadows of the law of Moses, pointed out the Seed of the woman, who was to come for the redemption of Israel. The ceremonial part of the law is abolished. It was suitable that types and shadows should be laid aside, when Christ, their Antitype should make his appearance. "Having forgiven you all trespasses," says Paul, speaking of Christ to the saints at Colosse, "blotting out the hand writing of ordinances that was against us, and took it out of the way nailing it to his cross." The Jew who kept the ceremonial law as required, did at the same time keep the moral law: for no Jew ever offered an acceptable sacrifice, in whose heart was not that love of God, which is required in the moral law. So, there can be no saving faith in Christ which does not necessarily involve that love of God in the heart which is required in the moral law.* Hence, the Jew keeping the law of sacrifices, or the ceremonial law as required, stood upon the same ground, and was entitled to the same salvation, as we, who, since the coming of Christ, have true faith in him. The salvation of the penitent Jew, being circumcised in heart like Caleb and Joshua, was as certain as the salvation of Peter and Paul.

What then is the difference between keeping the moral law, or the ceremonial law *as required*, and

* "Faith involves the inscription of the law upon the heart."

keeping the sayings of Christ, or obeying "the Gospel of God?" there is no material difference. An objector no doubt will say, that the essential things required in obeying the Gospel, in order to salvation, are repentance toward God, and faith toward our Lord Jesus Christ; but the Mount Sinai law required *sinless* obedience in order to salvation. I reply; repentance and faith are graces required as truly in the moral law, as in any part of the word of God. And agreeably to *that law*, salvation is not promised to any thing short of repentance. All the requirements of the moral law involve repentance. And, no Jew, ever, properly speaking, obeyed God in doing the things required in the ceremonial law, without unfeigned repentance. Can a sinner flee from idolatry? can he prefer the true God before all false gods? can he love him and obey his voice, and still remain impenitent? It is impossible. A sinner who naturally hates God cannot be brought to love him and yet remain impenitent. The moral law requires love to God, it therefore requires repentance; for no sinner can begin to love God, without repenting that he has hated him. To the penitent the law promises forgiveness, and God proclaims himself propitious, forgiving iniquity, transgression and sin. Its being said that God will by no means clear the guilty, supposes that he will clear those who are not guilty; that is, he will forgive the penitent.

The moral law requires faith: this is evident from the woe which Christ denounced against the scribes and Pharisees for their conduct. "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithes of mint anise and cummin, and have omitted the weightier matters of the LAW, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone." Here we see that one of the weightier matters of the law was FAITH. And it is evident from what Christ said to the Jews at a certain time, in which he taught them, that between believing Moses and believing him there was no material difference. "Do not

think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words."

That God has given no law to man, since the apostasy, requiring sinless obedience in order to salvation, will more abundantly appear from the examination of particular passages of Scripture:—and,

1. We find an argument for the support of the proposition under consideration in Genesis iv, 3—7. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord God had respect to Abel, and to his offering: but unto Cain and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord God said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?" The last question which God put to Cain affords evidence, that if Cain had done well, he would have been accepted. Abel did well, and he was accepted of his God; for to him, and to his offering the Lord had respect. Now I inquire, why was not Cain accepted? Was it because he was not sinless in his general conduct? or, because he was not sinless in his particular conduct of bringing an offering to the Lord? Was the love of God in his heart? was he a subject of godly sincerity? was it because he fell short of perfect holiness that he was not accepted? was he rejected of God because his obedience was not sinless? And if so, why then was Abel accepted? Was it because he was perfectly righteous? If Cain was *rejected* because he was not sinless, then, Abel must have been accepted because he *was* sinless. It must be acknowledged that Cain, instead of being sinless, was, in a moral sense nothing but sin: he was in no degree righteous; he was a wicked man. "Cain was of that wicked one, and slew his brother—because his own

works were evil and his brother's righteous." Hence we see why one of them was accepted and the other not. The works of Cain were evil, and the works of Abel were good. No person was ever rejected of God, or missed of salvation, who had the least degree of that love to God in his heart, required in the moral law. This was the character of Abel; he loved God, he was a righteous man. And his bringing his offering to God in faith was a proof of his righteousness. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." The sacrifice of Abel was excellent, because he brought it with a good mind. And the sacrifice of Cain was not excellent because his heart was not right with God. It cannot be that Cain on the whole was a good man, but was rejected because he brought of the fruit of the ground, instead of the firstlings of the flock.

Abel was accepted of God; he was a righteous man. But was he perfectly righteous? was he a sinless character? It is granted that he was a just man. But, "There is not a just man upon earth, that doeth good and sinneth not." Abel *had* been a sinner as well as Cain, but he was converted. For, as by the disobedience of his father Adam he was made a sinner; so by the obedience of the Antitype of Adam he was made righteous. This being the case he was prepared to obey the law of sacrificing; and, by faith in the Seed of the woman, he offered up unto God an excellent sacrifice. He was made righteous by the precious blood of the Lamb of God, who was slain from the foundation of the world. Abel was a righteous man, and because he brought his offering in faith, he obtained witness that he was righteous. God testifying of his gifts. He was not justified by faith without righteousness, but, by bringing his offering in faith, he obtained witness that he ~~was~~ righteous.

Righteous men were always ready to bring offerings unto the Lord, by faith in the promised Messiah. All those who believed in Moses brought their offer-

ings unto God by faith in the Mediator. Of the Jews in general it might be said, that the love of God was not in them. They would not therefore come to Christ that they might have life. But those Jews, who believed Moses, in whose heart was the love of God, readily embraced Jesus Christ, as soon as he was manifested to Israel. The next day after his manifestation to Israel by his baptism, "Looking upon Jesus as he walked, John stood, and said, Behold the Lamb of God. And the two disciples heard him speak, and they *followed* Jesus." We see also the faith of the just and devout Simeon, waiting for the Consolation of Israel, before the manifestation of the Saviour. "And he came by the Spirit into the temple; and when the parents brought in the Child Jesus, to do for him after the custom of the law, then he took him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people; a Light to lighten the Gentiles, and the glory of thy people Israel." Thus it is evident, that let a man be righteous, let his heart be right with God, and there is nothing to obstruct his way to Christ, and therefore nothing to hinder his safe arrival to heavenly glory, and finally to be crowned with life eternal. If a man have that love of God in his heart, required in the moral law, he will come to Christ. And him that cometh, He will in no wise cast out.

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Every penitent will obtain forgiveness, and finally be admitted to glory.

There is no proposition which can be more completely proved from the Bible than that God will save the righteous. Of this Abraham was fully convinced. And in this conviction originated the dialogue between him and Jehovah, concerning the destruction of Sodom. God intended the destruction of Sodom. "And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradven-

ture there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to destroy the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?" Hence, it is evident, that God will not destroy the righteous with the wicked. God will destroy those who live in sin. But he will save the righteous. But do the righteous whom God has promised to save, mean those who have no sin? No. And who are the wicked whom God will destroy with an everlasting destruction? whom will he tear in pieces and there shall be none to deliver? Does the Bible mean by the wicked man, one who has a great degree of real religion, but has some sin remaining in him? Though a person has ever so much righteousness, faith and love, yet if he fall short of sinless perfection, is he a wicked man? This is not the Bible representation of the righteous and the wicked. Will not God save the righteous, in the sense in which Abel was righteous? and in the sense in which Lot was righteous? and in the sense in which Caleb and Joshua were righteous? These questions must be answered in the affirmative. It follows, then, that there is no divine law requiring sinless obedience in order to happiness. For, "Thou Lord wilt bless the righteous; with favour thou wilt compass him as with a shield."

To elucidate the subject more fully we proceed in reasoning out of the Scriptures.

2dly. When the Pharisees had heard that Jesus had put the Sadducees to silence, "one of them who was a lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself, On these two com-

commandments hang all the law and the prophets." Hence, it is evident, that every thing required in the moral law and by the prophets, is comprehended in these two commandments, love to God, and love to man. And will any one say, that the meaning of these two great commandments is such as that no man since the fall has fulfilled them? Does loving God with all the heart, soul, strength and mind in the sense of the command exclude all sinning? Did Christ mean that we must love God and our neighbour perfectly, without ever committing another sin in order to obtain the favour of God, and in the end life everlasting?

Did the prophets teach the necessity of sinless obedience in order to salvation? "The Lord God," says the prophet Isaiah, "and his Spirit hath sent me—Thus saith the Lord thy Redeemer—Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea," or, according to Dr. Lowth, "and thy *bles-sedness* as the floods of the sea." It cannot be the meaning of the prophet, that the obedience of the people of Israel must be sinless in order to peace, or that they could not be saved unless they lived a sinless life. That this was not the prophet's meaning is evident, because, if so, it would place the moral LAW on the same ground upon which the law to Adam stood. This would be the same as to say, that we can no more be saved by the moral law, it being once violated, than by the law given to Adam in Paradise, the language of which is, In the day that thou eatest thereof thou shalt surely *die*. Such is not the language of the moral law: for the penitent though guilty of many offences, shall be saved. Adam could not eat without dying a spiritual death: but cannot his posterity transgress the moral law in one instance without dying an eternal death?

Perhaps some will object and say, that no one is saved by loving God, but by believing in Jesus Christ. To this I reply, "Except a man be born again he cannot see the kingdom of God." We will say then, Here is a person, who has been born of God, in the

sense in which Christ taught Nicodemus; and there is another person, who has faith in Christ, in the sense in which it is said, "He that believeth shall be saved." Will either of those persons miss of salvation? You will no doubt answer in the negative, and give this as a reason, To be born of God implies faith in Christ. And may it not be said with equal, if not with greater propriety, that faith implies the new birth? For, "If any man be in Christ he is a new creature." And, "Whosoever believeth that Jesus is the Christ, is born of God." Now, if the essence of the new birth consists in love to God, and the new birth does not imply sinless obedience; then it follows that there is no law extant which requires sinless obedience in order to salvation.

"Give me understanding," says David in his prayer to God, "and I shall keep thy law, yea, I shall observe it with my whole heart." Did he mean that if God would give him understanding, his future obedience would be *sinless*?

God, in every part of his Holy word, promises forgiveness to the penitent. But does repentance imply sinless obedience? Penitent Peter was saved although he was not sinless. You will say, that he was saved by grace, through faith. True. And is faith superior in moral excellency to that love which is required in the moral law? This was not the sentiment of the great Apostle of the Gentiles; for, "Now," says he, "abideth faith, hope, charity, these three: but the greatest of these is charity." God has not connected salvation by promise, with any one virtue to the exclusion of another. He who loves God will be saved; and he who obeys him will be saved; and he who repents of his sins and keeps the sayings of Christ will be saved.

It is certain, that to whom Christ gives repentance, he will grant a pardon, even life forevermore. Repentance and remission of sins are inseparably connected. Is a person a penitent? then his sins are blotted out. If it were not so, Christ would not have said to the penitent on the cross, "To day shalt thou be with me in paradise." It is certain that the sinner, dying im-

penitent will perish; and it is as certain that the penitent will not perish. "Repent," saith the Lord, "and turn yourselves from all your transgressions so iniquity shall not be your ruin."

It is evident from the Scriptures that God has promised to remit the sins of the penitent: it is evident therefore that God has given no law requiring sinless obedience in order to remission of sins, and final salvation, because God cannot make a law counteracting his own promises.

The purpose of redemption was eternally in the mind of God. And it is inconsistent to suppose, that God would construct a plan of operation from the foundation of the world, agreeably to which he designed to give repentance, and remission of sins; and then, having begun to rear up a church on a solid and glorious foundation, he should, in a certain period of this rising church, promulgate a law requiring sinless obedience in order to salvation. This would imply a refusal to give pardon and salvation to the penitent; although he had sent his son Jesus, to die and to rise again, that he might "give repentance to Israel and remission of sins." Things being thus constructed to require sinless obedience in order to salvation would be inconsistent. The DIVINE BEING by such a mode of conduct would frustrate his own eternal purpose, the contemplation of which, filled his mind with infinite delight.

It will be granted, I conclude, that the Gospel doth not require sinless obedience in order to salvation, for "He that believeth shall be saved." And is the moral LAW, and all the rest of DIVINE REVELATION in direct opposition to the Gospel? The Gospel does not "make void the LAW through faith;" "yea," says Paul to the CHURCH at Rome, "we establish the law."

The promise of God that the Seed of the woman should bruise the serpent's head, was an intimation that he contemplated the redemption of man. And redemption supposes the gift of repentance and remission of sins;—And that God might grant these blessings Christ was exalted. Now, can we suppose that

God would publish a law requiring sinless obedience in order to the remission of sins, between the time of the prediction that Christ should be exalted, and his actual exaltation? We cannot. We may conclude, then, that God has given no law since the apostasy requiring sinless obedience in order to salvation.

If God has promised to save the believer, then, the salvation of him who loves God is certain; for the essential property of faith is love. "He who loveth not knoweth not God, for God is love." That faith therefore which is destitute of love will not save men. But to know the only true God, and Jesus Christ, whom God hath sent, is life eternal. But may not a person know God, and the Son of God, in the sense of the Scriptures, and yet not be sinless?

3dly. "There is a sin," says Saint John, "unto death: And there is a sin not unto death. And we know," says he, "that whosoever is born of God sinneth not." The apostle cannot mean, however, that whosoever is born of God is perfectly free from sin; but his meaning is, as is evident from the context, that he does not commit *that* sin which is unto death. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." There is one particular sin which will never be forgiven: what that is we learn from the very words of Christ. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness but is in danger of eternal damnation." Here we see that all sin except blasphemy against the Holy Ghost may be forgiven unto men. It is evident that every sin repented of shall be forgiven. Repentance and pardon are inseparably connected. "Blessed then is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."*

* Psalm xxxii, 1, 2.

SERMON V.

REVEALED RELIGION THE SAME IN ALL AGES.

JOHN V, 45, 46, 47.

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

IMPROVEMENT;

Which consists in a number of inferences, more fully to illustrate the subject under consideration: and

I. The religion of the Bible has been essentially the same in all ages of the world.

The Bible contains a divine revelation. It exhibits God as good, gracious, and merciful. It brings into view God's eternal purpose concerning the work of redemption. It contains since the apostasy of our first parents, a harmonious and complete history of redeeming love. It early proclaimed redemption from the effects of the first offence, by the prediction that the Seed of the woman should bruise the serpent's head. Soon after the fall of man, that the divine Saviour might be exhibited, God required the sacrificing of beasts. Abel therefore performed an acceptable service, when "he brought the firstlings of his flock and the fat thereof." This divine institution brought clearly into view "the Lamb slain from the foundation of the world."

In consequence of the wickedness of the children of men, all the inhabitants of the earth, except Noah and his family, were destroyed from the face of the earth. "I, even I," says Jehovah, "do bring a flood of water upon the earth, to destroy all flesh, wherein is

the breath of life from under heaven; and every thing which is in the earth shall die." Notwithstanding this general devastation, there was one who "found grace in the eyes of the Lord." Noah was steadfast in God's covenant. He had not forgot the LAW of sacrifices, by which the Lamb of God was prefigured; and therefore, the first thing, when he came forth from the ark, was to build an altar. "And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour." This burnt offering was a sweet savour to the Lord, because Noah was a righteous man, and brought his offering to the Lord, by faith, in the promised Messiah. The blood of Christ was as efficacious then as when it was shed upon the cross at Mount Calvary.

"Noah was a just man and perfect in his generation, and Noah walked with God." And he was made righteous, and obtained the salvation of the Lord, by the obedience of him, through whom the Lord smelled a sweet savour.

It was suitable that the LAW, requiring sacrifices and burnt-offerings in the days of Adam, Abel, Noah, Abraham, Isaac and Jacob, should be incorporated into the LAW given to Moses on the mount; because the design of this law, as well as that of sacrifices, in the most ancient times, was to point out him, who, "now, once in the end of the world, hath appeared put away sin by the sacrifice of himself." It was not, however, the only object of the Sinai LAW to point out the promised Saviour. One great design of the LAW of Moses, was to teach men their duty, how they ought to treat God and one another, that they might obtain the favour of God.

The Bible is a consistent *book*; it is full of life and truth; and we cannot love a part of this *sacred volume*, and not love the whole. Truth is consistent with itself; and this is the beauty and glory of the Bible. If we have a heart to obey one divine command, we shall be disposed to obey them all. Hence,

the man after God's own heart, said, "Then shall I not be ashamed when I have respect to all thy commandments." He who loves Christ and his Gospel, loves the LAW of Moses: he sincerely respects all the commandments, precepts and statutes of that LAW, which have not been superceded by the coming and death of Jesus Christ.

Reason teaches that all the types and "shadows of good things to come" should be laid aside, when the good things themselves appear. We have no need of the shadow, when we have obtained the substance. All the LAW therefore given to Moses on the mount, remains in full force, both with Jews and Gentiles, except those things which pointed to the coming of the Just One; together with certain ceremonies and prohibitions which were peculiar to the Jewish nation. If the Jews therefore had had a proper regard for the LAW of Moses, they never would have rejected "the Lord of glory." Had they kept this DIVINE LAW, they would not have stoned Stephen. And their minds would not have been stung with this cutting address: "Ye stiff necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them who showed before of the coming of the Just One, of whom ye have now been the betrayers and murderers: who have received the LAW by the disposition of angels, and *have not kept it.*" Had the Jews kept the LAW of Moses, they would have obeyed the Gospel of God. Hence, Christ, conversing with the Jews, addressed them in these words; "Had ye believed Moses, ye would have believed me."

The unbelieving Jews were complete enemies to the spirit and design of the LAW of Moses; just as impenitent sinners are now of the Gospel of Christ.

The Jews after, as well as before the coming of Christ, were extremely attached to the LAW of Moses so far as it related to sacrifices, types and shadows, together with the mere outward forms and ceremo-

nies of that LAW. But as the Christ, whom the Jews betrayed and hung upon a tree, was the true Messiah, they are inconsistent in the observation of those things which were designed only to point out a Saviour to come. Paul, therefore, wrote an Epistle to the Hebrews, teaching them that they had no further need of the types and shadows of the LAW. He exhorts them however, not to forget the *morality* of the LAW, not to harden themselves through the deceitfulness of sin; "To do good," says he, "and to communicate forget not; for with such sacrifices God is well pleased." He says also, "It is a good thing that the heart be established with grace." He exhorts them to charity, and that their conversation be without covetousness, and that they be content with such things as they have: for God hath said in the law of Moses, I will never leave thee nor forsake thee. They were not only to regard sacrifices which pointed to a Saviour to come; but to believe on him, who, "after he had offered one sacrifice for sin, forever sat down on the right hand of God."

Although the Bible contains many things, yet they all unite in one. There is no one part of the Bible which stands in opposition to another part. Some view the Bible as composed of Law and Gospel; the one requiring sinless obedience in order to see the kingdom of God; and the other requiring an imperfect obedience in order to see the kingdom of God. They suppose that one part of the Bible kills men, while the other part of it will save them alive, and make them forever happy. But since the apostasy there has been only one way in which it is possible for men to be saved. This way is plainly exhibited both in the Old Testament and in the New. The foundation of salvation is laid in the precious blood of Christ. And what is necessary on our part, that we may be interested in the great salvation, the Scriptures every where teach. In different parts of the Bible the language is various, but the thing itself is always essentially the same. If our hearts be right with God, if his LAW be

written there, we are certainly in a state of salvation. Such are as far from condemnation, as if their state were expressed in the language of the apostle Paul; "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The feelings of David were essentially the same with those of Paul, which are expressed in the following language;—"O how love I thy LAW! it is my meditation all the day. How sweet are thy words unto my taste! yea, sweeter than the honey to my mouth. I love thy COMMANDMENTS above gold. The LAW of thy mouth is better unto me than thousands of gold and silver." The reason why the Psalmist had such a peculiar regard for the *divine law*, we learn from the nineteenth Psalm. "The LAW of the Lord is perfect, converting the soul: the *testimony* of the Lord is sure, making wise the simple. The *statutes* of the Lord are right, rejoicing the heart; the *commandment* of the Lord is pure, enlightening the eyes. The *judgments* of the Lord are true and righteous altogether. More to be desired are they than much gold, yea, than fine gold; sweeter also than honey, and the honey-comb." The apostle Paul makes use of different words to express his feelings, but his religion was the same. "What things were gain to me, those," saith he, "I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." The religion of David consisted in his love for the *law, statutes, commandments and judgments of God*. And the religion of Paul was essentially the same.

It is the same Sun of Righteousness which shines in the Old Testament as in the New. He shines with meridian splendour in the New Testament, but still it is the same Sun. It is the same Sun that fills with glorious light the Old Testament as the New. The New Testament is the Gospel, but it is not "another Gospel." Christ is the Saviour, but he is not another

Saviour, distinct from the predicted Seed of the woman who should bruise the serpent's head.

When Christ came into the world, and entered upon his prophetic office, he did not teach another doctrine, which the prophets of the Lord had not taught before him. Christ entertained the same sentiment with Abraham, who said to the man "clothed in purple and fine linen," "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." That the doctrine of Christ, was exactly the same with that of Moses and the prophets, is abundantly evident from his sermon on the mount; especially Matthew, seventh chapter, and twelfth verse; "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: FOR THIS IS THE LAW AND THE PROPHETS." In the LAW given to Moses on the Mount, JEHOVAH is proclaimed as gracious and merciful, forgiving iniquity, transgression and sin; but that he would by no means clear the guilty. So said Christ, "if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

SERMON VI.

THE HARMONY OF LAW AND GOSPEL.

EXODUS xx, 6.

—Shewing mercy unto thousands of them that love me and keep my commandments.

IMPROVEMENT CONTINUED.

II. THE Law of Moses and the Gospel of God are essentially the same.

The LAW given to Moses on the mount, and the Gospel of God, in their object and design perfectly coincide. Each of them answers the same end. Both of them exhibit Christ as the only Saviour. Both require of man the same qualifications in order to salvation. The promises and threatenings of both are the same.

1. The design both of the LAW of Moses, and of the Gospel of God, is to exhibit Jesus Christ as the only Saviour of man.

The law given to Adam in Paradise was never designed to express grace or mercy. Being once violated, it could never give life. Having once transgressed it, Adam was immediately driven from Eden's pleasant garden. And it was impossible for him to regain Paradise by obeying *that* law; because *now* to refrain from eating would be no act of obedience. That law being broken became null and void. Adam by his fall lost the divine image in which he was created. He also lost the enjoyment of his Maker. And, in not eating he could not recover what he had lost. God did not say to him, I will forgive the first offence on repentance; and if thou offend no more, thou shalt be restored to thy former standing. The Gospel promises pardon to the penitent. There is, therefore, a wide difference between the "Paradise law" and the

Gospel. But between the LAW of Moses and the Gospel there is no essential difference. The LAW given to Moses was full of mercy; but in the law given to Adam in Paradise there was *no* mercy. The LAW to Moses exhibited the Divine Redeemer; but the law to Adam exhibited no Redeemer; it promised no good thing, only on condition of perfect and persevering obedience.

Sacrifices required in the LAW of Moses, pointed directly to Christ. "It made Christ through the medium of types its object and end." Hence "Christ is the end of the law for righteousness to every one that believeth." The LAW of sacrifice was happily adapted to the fallen condition of man, and directed him to the appointed means of rising from his ruin. The Paradise law, on the contrary, made no provision for the fall. It knew nothing of Christ or redemption through his blood. Neither was there in this law implied any *proviso* of a sacrifice of atonement." This would be contradictory to THE WHOLE CURRENT OF DIVINE REVELATION. Had not Adam fallen, a Redeemer would not have been needed. But now without a Redeemer the whole human race must perish forever. Not the law given to Adam in Paradise, but the LAW given to Moses on the mount, exhibits a great and glorious Redeemer. And if we obey him, he will save us with a glorious and everlasting salvation.

The LAW of Moses is the LAW of Christ. It was Christ who came down upon the mount with glory and majesty promulgating an holy LAW. The LAW was given to Moses; and, therefore, it is called the LAW of Moses. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel—and Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke there-

of ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and the Lord answered him by a voice." This was the voice of the Son of man, the Lord Jesus Christ, who spake as with a human voice. It is said, therefore, that God conversed with Moses face to face. "This is that Moses who said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear. This is he that was in the Church in the wilderness, with the Angel who spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us."

This Angel, who spake to Moses in Mount Sinai, (the same as Mount Horeb) was Christ, is evident from the following quotation from the Holy Scriptures. "Now Moses came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush: and he looked and behold the bush burned with fire, and the bush was not consumed. And Moses said I will now turn aside and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses! And he said, here am I—Moreover he said, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid *to look upon God.*" It is evident that God was present in human form; and this person was Christ. And in this LAW Christ is exhibited and proclaimed, as gracious and merciful; a God ready to pardon.

It was Christ who led the children of Israel through the wilderness and through the sea. This is evidently the sentiment of Saint Paul, from his address to the Corinthians in his first Epistle. "Brethren," says he, "I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed

through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, or according to the Greek, that went before them, and that Rock was Christ."

The object of the prophets, as well as the apostles, was, in all their preaching, to exhibit Jesus Christ as the only Saviour. Hence "Philip," the eunuch having read a passage in Isaiah, "opened his mouth, and began at the same Scripture, and preached unto him Jesus." So then, "both" Jews and Gentiles "have access by one Spirit unto the Father—and are built upon the foundation of the apostles and *prophets*, Jesus Christ himself being the chief Corner Stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."* The mercy seat of Christ is exhibited almost in every page of the volume of DIVINE TRUTH. That Isaiah preached Christ is evident from Rom. x, 15. Referring to the prophet, "How beautiful," says Paul, "are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel: for Esaias saith, Lord, who hath believed our report." And Christ is exhibited not only in Isaiah, but in all the prophets.

2. In order to salvation, nothing more nor less was required in the LAW of Moses, than in the "Gospel of God."

It is granted, that no one can be saved by the LAW while he obeys not the Gospel. And, it is equally impossible that any one should be saved by the Gospel, while he obeys not the LAW. The LAW condemns those who disobey the Gospel, and the Gospel condemns those who obey not the LAW. They are in perfect harmony. They unite and centre in the same object. What the one requires, *that* the other

* Eph. ii, 20.

requires; and what the one forbids, that the other forbids.*

Let us now compare Law and Gospel, the Old Testament and the New. They both forbid idolatry. "And God spake all these words, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath." Many of the children of Israel to whom this law was first given were idolaters. Law and Gospel unite in their condemnation. "Neither be ye idolaters," says Paul to the church at Corinth, "as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play." The apostle also cautions them against keeping company with idolaters. THE TEN COMMANDMENTS contained in the LAW of Moses are incorporated into the very system of the Gospel. And a system excluding the ten commandments would be a mere shadow: It could not be called a Gospel system. The word Gospel signifies good news, but what good news would there be in a system which should exclude the ten commandments? The essential thing required of us, both in the LAW and in the Gospel, is the love of God; Hence it is said in the law: "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart." Christ taught, that, on THE TWO COMMANDMENTS, love to God, and love to man, HUNG ALL THE LAW AND THE PROPHETS. More than this *Christ* never required of any man. He, who has this qualification, love to God and love to man, never can fall short of inheriting eternal life.

It is evident from the writings of the apostle Paul, that, that person is entirely destitute of every grace re-

* "That temper of heart which harmonizes with the moral law, closes with every requisition of the Gospel whenever it is held up to the apprehension of the judgment." SPAULDING.

quired in the Gospel who is destitute of love. "Though I speak," says he "with the tongues of men and of angels, and have not charity," which is love to God, "I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing." "Every one that loveth," says another apostle, "is born of God and knoweth God: for God is love." He therefore, who is destitute of that love required in the law of Moses, is destitute of every Gospel grace.

Would the Gospel be good news if it did not require love to God and man? It would not. The Gospel therefore requires what is required in the two great commandments, on which said Christ, hang all the law and the prophets.

It will no doubt be asked, Does the MORAL LAW, as well as the Gospel, require faith and repentance? According to my understanding it certainly does. You will grant that the MORAL LAW requires even sinners to love God and man. But it is impossible for a sinner to love God and yet remain impenitent. If the LAW then requires sinners to love God, it requires them to repent. Love in the heart of a sinner necessarily involves repentance.

Some, I conclude, have been led to think, that, because repentance was not required in the law given to Adam in Paradise, that therefore it was not required in the LAW given to Moses on the mount.

The doctrine of the prophets is founded upon the LAW of Moses; and in their preaching they are continually calling sinners to repentance. And the preaching of Noah, Moses, David and Samuel, was the preaching of the Gospel of the grace of God.

That the law of Moses required justice, mercy and faith, is evident, because Christ blamed the Pharisees for passing them over in their exposition of the LAW. Besides, the essence of saving faith consists in the love

required in the LAW. Faith involves love; for there can be no true saving faith without it.

3. To the obedient, the same blessings are promised in the LAW of Moses, as in the Gospel of Christ.

Christ came down upon the Mount, and delivered the law to Moses for the good of his people. And if the fear of God had been in their hearts, the fear of evil would have been far from them. "For perfect love casteth out fear." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces that ye sin not." Hence, "The law," says Paul, "was added because of transgression." The meaning is, the law was added to guard men against transgression. The same blessings are promised to those who obey this Law as to those who obey the Gospel. God has promised in the LAW to show mercy to thousands of those who love him, and keep his commandments.

Moses was in the cloud on the mount forty days and forty nights. Here God taught him the economy of worship in the tabernacle. Moses taught the people according to the word of the Lord. And he took the book of the covenant, and read in the audience of the people: and they said, "All that the Lord hath said will we do, and be obedient." God promised to meet with the people of Israel. And saith the Lord, "I will sanctify the tabernacle of the congregation, and the altar—And I will dwell among the children of Israel, and will be their God." Moses found grace in the sight of the Lord. And so did all others of the children of Israel who had an obedient heart.

That the best of blessings both spiritual and temporal, are promised in the LAW of Moses to the obedient, is evident from what is there said to the people of Israel: "Know, therefore," says Moses, "that the Lord thy God, he is God the faithful God, who keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations: thou shalt, therefore, keep the commandments and the judgments which I command thee this day, to do

them. If ye hearken to these judgments, and keep and do them, the Lord thy God shall keep unto thee the covenant and mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee; he also will bless the fruit of thy womb, and the fruit of thy land, and thy corn, and thy wine, and thine oil, the increase of the kine, and the flocks of the sheep in the land, which he sware unto thy fathers to give thee.* Here we see that the greatest and the best of blessings, both temporal and spiritual, are promised to the obedient. Therefore the blessings of the SINAI LAW and of the GOSPEL OF GOD, are all equal, one and the same.

4. The curses of the Gospel denounced against the disobedient, are, equally dreadful to any of the curses denounced against them, in the Law given to Moses on the mount.

It is the sentiment of some that the Gospel of God is full of *blessings*; but that the Law of Moses is full of *curses*. But if we search the Scriptures, I believe, we shall find no such contrast between them. Both Law and Gospel bless the righteous; and they both equally denounce curses against the wicked. The Gospel draws a line of distinction between the righteous and the wicked, the obedient and disobedient, and so does the Law. The one is no more accurate than the other. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Salvation however, was no more certain in the days of Christ and the apostles, to those who believed and were baptized, than it was in the days of Moses, to those who loved God and were circumcised.

And no law since the apostasy, has ever threatened destruction to the wicked, more peremptorily, than the Gospel now threatens damnation to those of the same character. The Law is no more full of terrour to the disobedient than is the Gospel. The Law therefore

* Deut. vii.

will not kill men in opposition to the Gospel; neither will the Gospel save men in opposition to the LAW.

In a view of these things, perhaps some will inquire, What then does the apostle Paul mean, when he says, God "hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." In reply, I would observe, that the apostle cannot mean, that they were able ministers of the *New Testament* in distinction from the Old; meaning the books of the evangelists, the Acts of the Apostles and their Epistles, in distinction from the BOOKS of the Old Testament. The apostles could not mean that their ministry was confined to the BOOKS of the New Testament for those books were not then written. The texts of the apostles were always selected from the BOOKS of the Old Testament. The apostles in the above sense of *New Testament*, were as equally able ministers of the Old Testament, as of the New. If they could not preach Jesus without recurring to the Old Testament for an illustration and confirmation of their doctrine, they could not preach him at all: for those were the Scriptures which testified of Christ. Paul therefore meant by the New Testament the same as by the NEW COVENANT, which is the COVENANT OF GRACE. The apostles therefore were able ministers of the *spirit* of the new covenant and not of the *letter* merely. The reason why they were *able* ministers of the new covenant was, because the Corinthian saints were converted by their ministry. "Forasmuch as ye are manifestly declared to be the epistle of Christ, *ministered by us*, written not with ink but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." The Spirit giveth life: And as the word was made to quicken sinners who were dead in sin, by the ministry of the apostles; so, in this sense, they were able ministers of the New Testament. That is in preaching Jesus, or the doctrine of the new covenant, their ministry had been a savour of life unto life: whereas, if they had had no success in their ministry their preaching would

have been only as a dead letter. Therefore the letter of the LAW killeth, that is, bringeth death upon all those who have not "the LAW written upon the fleshy tables of the heart." Hence the preaching of the apostles to those who were not converted by their ministry, was a savour of death unto death." "If," therefore, "the ministration of death, written and engraven in stones, was glorious; how shall not the ministration of the Spirit be rather glorious?" It was evidently therefore not an object with the apostle to distinguish between LAW and Gospel, but to distinguish between the mere engraving of the LAW in tables of stone, and the writing of it in the fleshy tables of the heart by the Spirit of the living God.

It is readily granted, that between the moral LAW and the rites and ceremonies of the law of Moses there is a wide difference. But between the requirements of the two great commandments, on which hang ALL THE LAW AND THE PROPHETS, and the requirements of the Gospel, there is no essential difference. For the salvation of him who loves God with all his heart and his neighbour as himself, is as certain, as the salvation of him who believeth in the Lord Jesus Christ. And he who loveth not God, is equally wretched with him, who believeth not on the Son of God. True faith and real benevolence should go together; and in the sincere Christian they are never separated.

The apostle Peter, in his address to the strangers scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia, speaks of love, faith, hope and obedience; and he evidently considers all of them as belonging to the Christian character, and with each of these graces he connects salvation. And the foundation of all the Christian graces and Christian joys is the precious blood of Jesus Christ. See the second verse of the first chapter of his first Epistle. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." In the next verse he says, "God hath begotten us again unto a lively

HOPE by the resurrection of Jesus Christ from the dead. He then goes on to inform them that they were kept by the power of God through FAITH unto salvation. He then brings Christ into view as being equally the object both of faith and love: "Whom having not seen ye LOVE; in whom, though now ye see him not, yet *believing*, ye rejoice with joy unspeakable, and full of glory: receiving the end of your *faith*, even the salvation of your souls."

We ought to be very careful how we handle "the word of life." We ought not to make distinctions where there is no difference; and we ought not to separate what God hath joined together.

It is dangerous to confine religion, and a title to salvation to any one of the Christian graces. We are all liable to deception; some however are more liable than others to be deceived as to their religious character and state. But *they* are the most apt to be deceived who make the whole, or the main part of religion to consist in *believing*. Such are in great danger of thinking that they have much religion, and a fair title to heaven, when they are in "the gall of bitterness and bond of iniquity." "Simon believed also; but his heart was not right in the sight of God." He therefore was called upon to "repent of his wickedness" and pray God that the "thought" of his "heart" might be "forgiven him." This idea is further confirmed by Saint James, "He shall have judgment without mercy who hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he has faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and be ye filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it have not works, is dead, being alone."

SERMON VII.

THE COVENANT OF GRACE UNCHANGEABLY THE SAME.

EXODUS xix, 5.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

FROM what we have heard in the foregoing Dissertation, the following is a third inference.

III. The Sinai covenant is founded on the covenant of redemption, and is essentially the same with the covenant of grace.

What was communicated to Moses on the mount, is called the LAW of God, it is also called his COVENANT. This is evident from Deut. iv, 12, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Take heed unto yourselves lest ye forget the COVENANT of the Lord your God which HE made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." This must be a COVENANT OF GRACE; for it is inconsistent with the nature of holiness, for God to make a covenant, other than a covenant of grace with *sinners*. God could make a covenant of works with Adam in Paradise; but with his posterity such a covenant cannot be made. God did not renew the covenant of works with Adam after he had fallen, but he made another

covenant, even a covenant of grace, and founded it upon the covenant of redemption.

The Sinai covenant could not have been made, and God proclaimed as gracious and merciful, had there not been a previous divine purpose to save sinners through the redemption which is in Christ Jesus. "It was in consequence of the eternal purpose of the ever-blessed Trinity to save sinners, and of the absolute certainty of Christ's fulfilling his part in the covenant of redemption, that God could, immediately after the fall, promise to save sinners through faith in a Saviour to come." This Divine Saviour is fully exhibited in the Sinai covenant; and in order to be saved by him, the covenant of grace and the Sinai covenant inculcate the same qualifications. That is, the same duties, on the part of the sinner are required by the Sinai covenant, as are required by the Gospel covenant.

"The Gospel promises eternal life to all who believe in the Mediator. This gracious proposal which God makes to sinners, comprises all the essential properties of the covenant of grace. It concerns two parties. It contains a condition to be fulfilled on the one side, and a promise to be performed on the other. And both the promise and the condition are founded in grace."* Therefore,

* Some writers make a great difference between the Sinai covenant, and what they call the new covenant. But it will appear from this discourse that there is no essential difference between them. The promises of both rest in God. "The veracity of God is pledged as much in the promises of the Sinai covenant, as in those of the new covenant." In the Sinai covenant, God promises to be the God of his people; saying, "I will walk among you AND BE YOUR GOD, AND YE SHALL BE MY PEOPLE." And "the promises of the new covenant terminate in nothing better. I will be their God, and they shall be my people, is expressly the blessing, in which both covenants terminate."

"The promises of the Sinai covenant involved *life*." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may *live*"—"For it is not a vain thing for you; because it is your life." Deut. xxx, 19, and xxxii, 47.

"The promises of the new covenant involve the same thing." John xiv, 19. "Because I live, ye shall live also."

After all, certain writers say, 'that between these covenants there is an essential difference,' and the argument produced is this: 'In every place, in which the promises of the Sinai covenant are mentioned, they have the conditional term, *if*.' 'Nothing was absolutely engaged. Obedience to the law, was the condition upon which the fulfilment of the promises was suspended. This obedience was not secured by the promise. Therefore nothing was secured absolutely. Disobedience left the covenantees just where the uncovenanted world stands.' Answer;

1. That the Sinai covenant and the covenant of grace, are essentially the same, will appear from the accounts given of the covenant transactions between God, and the people of Israel.

See the twenty-fourth chapter of Exodus. "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered *with one voice*, and said, All the words which the Lord hath said *will we do*. And Moses wrote all the words of the Lord and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel which offered burnt-offerings, and sacrificed peace-offerings of oxen, unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, *All that the Lord hath said will we do and*

they, who obey not the new covenant, are left in the same unhappy condition, as they are left, who obey not the Sinai covenant. And the covenant of redemption only *secures* obedience to God's elect. And when God is pleased to put obedience of the Sinai covenant into their hearts, they stand upon the same Rock, as those, who, in the day of God's power, are made to obey the new covenant. To make a strait path, we must distinguish between the covenant of redemption, and the covenant of grace.

In not making distinctions where we ought, we are led to make them where we ought not.

As soon as the Sinai law or covenant is put in the inward parts, and written in the heart, it immediately becomes the new covenant. The whole difference, then, between them is, the one is written upon a stone, and the other upon the heart. A law is the same whether it be written upon parchment or upon common paper. "Legal Jews," and Christian Gentiles treating it differently, does not destroy its identity.

The conditions of the covenant of redemption are essentially different from the conditions of the covenant of grace. Christ's atonement comprehends the conditions of the one; but, the "receiving of the atonement" comprehends the conditions of the other.

Atonement is the work of Christ: and the receiving of it is the fruit of the Spirit. The whole work is of grace. "All things are of God, who hath reconciled us to himself by Jesus Christ." If, then, any man be in Christ, he is a new creature, because he is a subject of the new covenant.

Even the covenant of grace is an old, and, to us an unavailing covenant, until the Sinai law be written upon the heart. The covenant of grace will profit men nothing, if the conditions of it be not performed. "What" then "shall the end be of them that obey not the Gospel of God?" I do not mean by this that a sinner must perform the conditions of the covenant of grace, or obey the Gospel, in order to his conversion; for God can consistently convert a sinner without his previously performing any condition: but in order to salvation the sinner must perform the condition. For they who obey not the Gospel shall be destroyed with everlasting destruction.

be obedient. And Moses took the blood and sprinkled it on the people, and said, *Behold, the blood of the covenant, which the Lord hath made with you concerning all these words.*"

Thus it appears that God made a covenant with the people of Israel; and they promised universal obedience to all the commands, contained in this covenant. Similar transactions we have recorded in the twenty-seventh chapter of Deuteronomy. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thy heart and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice. And the Lord hath avouched thee this day to be *his people*, as he hath promised thee, and that thou shouldst keep his commandments." It is evident that if the children of Israel fulfilled their engagements, God would be their God, and make them his peculiar people. The covenant engagements were mutual. "God as much avouched them to be his people, as they avouched him to be their God." So says Moses, The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee. Accordingly, God saith in Exodus, nineteenth chapter, "Now, therefore, if you will obey my voice indeed, and *keep my covenant*; then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. In various other places of Scripture, God styles himself *their God*." "When God promises *to be a God to a person* or people, he means to comprise in the promise all spiritual blessings;" that is, all the blessings of the covenant of grace. For no covenant can contain more than all spiritual blessings. We have no account of any covenant in the Bible, which contains promises more precious, or blessings more rich and abundant. The following passages of Scripture, I conclude, contain all the blessings of the covenant of

grace: "He that overcometh shall inherit all things, and I will be his God, and he shall be my son?" And the apostle gives the same turn to another divine promise. Speaking of the pious patriarchs, "If," says he, "they had been mindful of that country from whence they came out they might have had opportunity to have returned: but now they desire a better country, that is an heavenly. Wherefore, God is not ashamed to be called *their* God: for he hath prepared for them a city."

What more then do we find required in the covenant of grace, than we find required and promised in the Sinai covenant? Will God grant greater or better things to those who comply with the conditions of the covenant of grace, than to those who comply with the conditions of the Sinai covenant? Can God promise any thing more, than, that he will love those who love him, and that he will be *their* God, and finally take them to himself, to a building of God, an house not made with hands, eternal in the heavens? He cannot. But all these blessings are promised to those who do the commandments contained in the Sinai covenant; it is, therefore, evident that these covenants are essentially the same. The covenant of grace, it is certain, cannot contain more or greater blessings than the Sinai covenant; for God has promised to those who obey the Sinai covenant, that he will be their God; and this promise comprehends all good.

Perhaps some may object and say, that the Sinai covenant cannot be the same as the covenant of grace, because the terms of that covenant and the things required in it, are beyond the power of man to perform. In answering this objection, there is no difficulty. The Sinai covenant requires nothing which is more difficult to perform than the covenant of grace. The objector says that the covenant of grace requires faith in the Mediator. And is it not as far beyond the power of man, to exercise faith in Christ, as to exercise love to God? Love to God is as truly within the reach of man as saving faith. We can no more come to Christ

without being drawn of the Father, than we can love God and obey his voice, without being drawn of the Father. And the Sinai covenant is as far from requiring sinless obedience as the Gospel covenant. Will the Gospel covenant wink at sin and pass by transgression? Will the Sinai covenant condemn for every offence? No. But each covenant has pardon in store for the penitent. And it is as easy to repent of a sin violating the Sinai covenant, as of a sin violating the Gospel covenant. Hence, the God of the Old Testament is as placable as the God of the New.

2. The Sinai covenant requires the "people of God when they fall under his rebukes, to repent in order to regain his favour." And the covenant of grace does not insure the divine favour to the backslider on easier terms. Each covenant requires the same terms of acceptance. No backslider, whether he be Jew, or Gentile, can recover the favour of God without true and sincere repentance. And there is no law or *covenant* of God, which will exclude the true penitent from the *favour* of God. The Sinai covenant made certain the love of God to those who loved him. And the favour of God is not obtained by any covenant without love. And God has no where promised to return unto us, unless we return unto him. We find the condition of forgiveness largely stated to the people of Israel in the twenty-sixth chapter of Leviticus. "If then their uncircumcised heart be humble, and they accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." And Solomon, at the dedication of the temple, prays for Israel, agreeably to the spirit of the Sinai covenant. He prays for the forgiveness of their sins on no other condition than their confessing the plague of their own hearts, or their returning to God by unfeigned repentance. And by nothing short of repentance, can any one obtain forgiveness, on the ground of the covenant of grace. Hence, one of the covenants cannot mate-

rially differ from the other. Noah, Moses, David, Solomon, Samuel, Isaiah, and all the prophets, preached the same Gospel, which the apostle of the Gentiles preached. Ever since God said to the serpent, It, that is, the Seed of the woman shall bruise thy head, there has been but one way of salvation. Therefore,

3. "The rites and ceremonies which the Israelites were required to observe, carried in them the profession of love to God. When they presented their peace-offerings and thank offerings, they practically professed true love to God. When they presented their sin offerings, they practically professed real repentance and godly sorrow for sin. And when the High priest confessed over the scape goat, all the sins of the whole people, and then slew the other goat in sacrifice, this was a practical profession not only of repentance but of faith in the blood of Christ. The passover was likewise a type of the divine Saviour, and could not be acceptably celebrated, without faith in the Lamb slain from the foundation of the world. In fine, all the sacrifices appointed under the law, were of such a nature, that none could offer them sincerely, without professing and exercising supreme love to God."

The essential things required in the covenant of grace or the Gospel covenant, are love to God, repentance of sin, and faith in the Mediator: and all these are required in the Sinai covenant; there is therefore no essential difference between them. To the proposition under consideration, that the covenant of grace differs nothing from the Sinai covenant, there is an objection, which is stated thus: "The Sinai covenant though founded upon, yet" is "distinct from, the covenant of grace." The objector supports the objection by the following reasons or arguments:

1. "The covenant of grace existed about two thousand years before the Sinai covenant"—"God proposed the covenant of grace immediately after the fall." The objector says in a certain place, that Christ's representation of the covenant of grace is this: God so loved the world that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life." "Again Christ declares, He that heareth my words, and believeth on him that sent me *hath* everlasting life, and shall not come into condemnation." And then the objector adds; "According to this infallible definition of the covenant of grace, it contains neither more nor less, than, *"the promise of God to save sinners through faith in the Mediator."* To this I reply.

The objector says, that God proposed the covenant of grace immediately after the fall. He cannot mean that God said in these very words, immediately after the fall, "He that believeth in the Mediator shall be saved." His meaning then must be, that God said something immediately after the fall, from which he infers that God would save those who should believe in the Mediator. But does it appear more evident from this something, that he who believeth in the Mediator shall be saved, than from what God said to Moses on the mount, that he who believeth in the Mediator shall be saved? Certainly not. Let it be then, that God made this gracious proposal immediately after the fall, that he who believeth in the Mediator shall be saved. The same proposal was made to Abraham, that is, in as plain terms as it was made immediately after the fall. And in about four hundred years after Abraham, it was made to Moses on the mount: this being the case, does it follow that because the proposal was made at different times, they were different proposals? Certainly not. How then are the covenants distinct? The covenants are the same, the declaration's being made at different times that he who believeth in the Mediator shall be saved notwithstanding. The objector says, "When God makes the gracious proposal to sinners," that he who believeth shall be saved, "he requires their immediate acceptance, but so long as they refuse to accept, they have no right to the blessing offered." Very good: and was not this as evident from the Sinai covenant, as from any thing which was said two thousand years before? How then

does it appear that the Sinai covenant is not the covenant of grace?

It is evident that the Sinai covenant promised salvation to the penitent believer. And the covenant of grace promises nothing more. Why then is it said by the objector that the covenant of grace existed about two thousand years before the Sinai covenant? and from this inferred that the Sinai covenant is distinct from the covenant of grace? The objector appears to be inconsistent; his arguments therefore are not conclusive.

2. The objector's second argument is this; "The covenant of grace has existed near two thousand years since the Sinai covenant was dissolved: But the covenant of grace has been in full force ever since as well as before the abrogation of the Sinai covenant." Hence he infers, "that the Sinai covenant was distinct from the covenant of grace." The Sinai covenant, says he, was calculated for a particular people, time, and place; but the covenant of grace is calculated for all nations, times and places from the fall of man to the day of judgment. To this, I reply: it is granted that the rites and ceremonies annexed to the Sinai covenant are done away. But does this abrogate the law, or covenant itself? Is not love to God and men the essential thing required in this covenant? Does not Christ say, On these two commandments hang all the law and the prophets? Does not the Sinai covenant require cordial and sincere obedience? Did not God, in that covenant, say to his people, "Obey my voice, and I will be your God, and ye shall be my people?" And God promised that it should be well with them, if they would walk in the way which he commanded them. In the prophecy of Jeremiah we have an explanation of the Sinai covenant. "Thus saith the Lord of hosts, the God of Israel. Put your burnt offerings to your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded

I them, saying, OBEY MY VOICE, and I will be your God and ye shall be people; and walk ye in all the ways that I have commanded you, that it may be well with you." The above, the objector himself allows to be God's explanation of his own covenant." Be it so. And has God abrogated the command, Obey my voice? and the promise I will be your God? Because the right of circumcision is no longer required, does it hence follow, that the covenant, of which circumcision was a seal, is abrogated? God promises to confer the blessings of the covenant with Abraham, Isaac and Jacob, on the penitent: And all the blessings of this covenant are comprehended in the promise, I will be thy God. The great blessings promised to those who obey God's voice, as required in the Sinai covenant, is that God will be their God. The Sinai covenant did require circumcision; but because God has abrogated the command to be circumcised, it does by no means follow that he has abrogated the command, Obey my voice. Because the Mosaic ceremonies ceased at the death of Christ, it does not hence follow that the law of ten commandments is abrogated: And this law is called God's covenant; for it is the substance of the Sinai covenant. Though circumcision and other appendages of the covenant are done away, or the particular command requiring them, is abrogated, yet the covenant itself remains the same. Removing those ceremonial appendages does not make the least alteration in the covenant itself.

I shall now conclude this reply in the words of the objector. "Thus it appears that the different dispensations of the covenant of grace are not different modes, or forms, or articles of the covenant itself; but only different duties added to it, or founded upon it, which become binding in consequence of embracing the covenant. And these duties are properly termed appendages, because they have been added to and taken from the covenant without making the least alteration in it." Therefore,

The Sinai covenant and the covenant of grace are not different and distinct covenants. The prospect of salvation from the latter is no greater, than the prospect of salvation from the former. The mere letter of no law or covenant will save men. They therefore are as far from salvation who depend upon the letter of the Gospel covenant, as they who depend upon the letter of the Sinai covenant. The truth of God's word is most excellent: it will not, however, save men except they apply it, and are governed by it.

He who believes in Christ is safe: if Christ be his, then, salvation is his. But no one is more safe than he, in whose heart is written the Sinai covenant. If this covenant or law, instead of being engraven on tables of stone, be written on the fleshy tables of the heart, by the Spirit of the living God, our salvation is certain. If we obey not the Gospel of God, it will do us no good; if we break God's holy covenant, it will avail us nothing. But they, who are steadfast in the covenant of God, are safe upon the same ground, as those who obey the Gospel. We, hence, see, how to understand the following passage in the prophecy of Jeremiah: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they brake, although I was an Husband unto them, saith the Lord;)* but this shall be the covenant, that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people." Thus God makes a new covenant with a person,

* Some say, that they, who disobey the Sinai covenant, are left "without God, without Christ, and without hope in the world. But it is far otherwise with the new covenant. The promises of which this consists, are all absolute." This as it appears to me, is nothing more than to say, that the situation of the saint is very different from that of the sinner; for God has promised to save the saint, but the impenitent sinner, remaining so, is entitled to no divine promise, on which he can rest his salvation. The identity of the covenants, however, remains: in themselves considered there is no difference.

when he writes his law in his heart. A sinner is taken into God's holy covenant, when the law is written upon his heart, or he is converted by the Spirit of the living God. The law, or covenant itself, is the same before, as at the time, and after his conversion. The covenant of God, which the house of Israel and the house of Judah broke, was the same in itself when they broke it, as when it became a new covenant by being written by the finger of God upon their hearts. The Gospel is the same, whether it have any saving effect upon those who hear it or not: whether the Gospel be a savour of life unto life, or a savour of death unto death, it is, in itself, the same. "If any man be in Christ he is a new creature: old things are passed away, behold all things are become new." Those things which are new to those who are in Christ, were, in themselves, the same before, as after, their union to Christ. When God once takes a person into the covenant of grace, he cannot break it in such a sense as to miss of salvation; but before he is taken into it by faith, or by having the love of God shed abroad in his heart by the Holy Ghost, he can break it to his everlasting destruction. Hence, every impenitent sinner is as constantly breaking the covenant of grace, as he is, transgressing the DIVINE LAW. The Gospel will no more countenance sin, than the DIVINE LAW. The Gospel is the covenant of grace: but it is to all a dead letter, until, by the grace of God, they are made willing to obey it.

The apostle, in his Epistle to the Hebrews, to express the excellency of the ministry of Christ above that of Moses, speaks of his being the Mediator of a better covenant than that of Moses: he speaks of the covenant ministered by Moses as being faulty, but, of that by Christ, as being faultless: he speaks also of a new covenant, and of an old one. Now, it is evident that the apostle means, by the new covenant, in opposition to the old, and the better covenant, and the faultless covenant, in opposition to the less good, and the faulty covenant, to express the superiority of

the dispensation of the covenant since Christ came, above the Mosaic dispensation of the *same* covenant: or to express the superiority of Gospel ordinances above Jewish ceremonies. The main object of the apostle, no doubt, was, to teach the Hebrews the inconsistency and impropriety of having an high priest, and of offering gifts and sacrifices, since Christ, the great High Priest, had come and offered himself a sacrifice for sin, once, for all. There was no propriety in using the types and shadows of heavenly things, seeing the "Minister of the sanctuary and of the true tabernacle, which the Lord had pitched and not man," had come. By the old covenant, it is evident, that the apostle means the ceremonies, types, and shadows of the law of Moses. The moral law is the same: and it becomes to us emphatically the new covenant, when the love of it is "shed abroad in our hearts by the Holy Ghost."

To continue the use of ceremonies, such as sacrifices, burnt-offerings, types and shadows, as the Jews now do; or to substitute any doings of our own, in the place of Christ, is as totally inconsistent with the design of the Sinai covenant, as with the covenant of grace; and, it is totally subversive of the scheme of salvation by grace.

SERMON VIII.

GOD A CONSUMING FIRE TO THE WICKED ONLY.

DEUTERONOMY xxxiii, 2.

—*He shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.*

IV. INFERENCE.

There is no more fire in the LAW of Moses, than there is in the Gospel of Christ.

SOME seem to have a prejudice against the *law* of Moses because, say they, it is “a fiery law.” But there is no more fire in the DIVINE LAW than there is in the GOSPEL. None need to fear the curse of the LAW in whose heart the fear of God is. If we obey the LAW, we shall escape all the fire there is in it. The Gospel will not burn against the believer in Christ; neither will the LAW burn against those who love God. The fiery indignation of the Almighty will burn against the wicked, whether their characters be expressed by haters of God’s LAW, or despisers of the Gospel of Christ. If such do not repent, God will show his wrath and make his power known in their everlasting destruction. The wicked are vessels of wrath, and while they remain impenitent, are fitting themselves for destruction. “The LORD shall swallow them up in his wrath, and the fire shall devour them. The right hand of God will find out all those who hate him.” He will “make them as a fiery oven in the time of his anger.” HE says of the wicked, “They have moved me to jealousy with that which is no God; they have provoked me to anger with their vanities; and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger,

and shall burn unto the lowest hell; and shall consume the earth with her increase, and set on fire the foundations of the mountains." And "God," says Paul, "will render to every man according to his deeds; he will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil; of the Jew first and also of the Gentile. But glory, honour and peace, to every man that worketh good; to the Jew first and also to the Gentile. For there is no respect of persons with God." And speaking of the wicked, "The same," says Saint John, "shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever. And great Babylon came into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."* Hence the language both of the Old Testament and of the New as strongly expresses the anger of God towards his enemies, as if he were full of fire against them. "The wicked," therefore, "shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away." God will burn up the wicked. "The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble: and the day that cometh shall burn them up. Hence, the LAW and the Gospel, and the whole word of God, is against them that do evil. But "unto such as fear God's name, shall the Sun of Righteousness arise with healing in his wings."

The LAW of Moses being called a "fiery law," diminishes nothing from its glory and beauty. We ought not to harbour thoughts of prejudice against it; for the majesty of the Holy One of Israel, is no where more beautifully exhibited, than in connexion with the use of the phrase, *fiery law*. "And this is the

* Rev. xiv, 10.

blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; HE shined forth from mount Paran, and HE came with ten thousands of saints: from his right hand went a fiery law for them; yea, HE loved the people; all his saints are in thy hand: and they sat down at thy feet, every one shall receive of thy words.* “Let us have grace,” says Paul in his Epistle to the Hebrews, after he had spoken of the tremendous scene, when God came down on the Mount, from whose right hand went *a fiery law for them*; “Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for *our God is a consuming fire*.” But we ought to remember that God is not less glorious, is not less worthy of our love, because HE is a consuming FIRE. They who turn away from the God of Israel, and refuse to give him their hearts, because HE is a consuming FIRE, must fall beneath his wrath, and under the *fire* of his indignation forever and ever. Christ is altogether lovely; but the Father of Christ is not less lovely. Christ, the Christian’s God is a consuming fire, as well as the God of Jacob, the Holy One of Israel. God loveth those who love him, and, his being a consuming fire, is no terror to them. The fire of his wrath will never fall upon them; it will never hurt them. In regard to the Christian, his *dross* will be *consumed*; but he himself will come forth purified, like gold tried in the fire. God is love. He, therefore, that dwelleth in love, dwelleth in that God who is a consuming fire.

That there is no more fire or wrath in God, than there is in the Son of God, is evident from the manner in which God will finally destroy his enemies. They who obey not the Gospel of our Lord Jesus Christ, will be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when the Lord Jesus shall be revealed from heaven in flaming *fire*, to take vengeance on them.

* Deut. xxxiii, 1, 2, 3.

When Christ comes to be glorified in his saints and admired in all them that believe. he will appear to the wicked, as a flame of fire, infinitely extended, ready to devour them. Christ is lovely, infinitely lovely, but the fire of his wrath will burn against his enemies to the lowest hell.

Christ is represented as a Lamb, gentle, innocent and meek; hence, said John, ‘Behold the Lamb of God, who taketh away the sin of the world:’ but when the great day of his wrath is come, who will be able to stand? The wicked, in that day, will say to the mountains, and rocks, Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb. Let not any think, that the Lamb of God will be the protection and salvation of those who are the enemies of that FIERY LAW which went from the right hand of Jehovah! They who wish to escape the wrath of God and the curse of his fiery Law must wash their robes and make them white in the blood of the Lamb: that “HE who sitteth on the throne may dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.”

V. Sinners, even the chief of sinners ought not to despair of salvation.

We sometimes find sinners in a despairing situation: but this ought not to be, except they have committed the unpardonable sin. If sinless obedience were necessary to salvation, all must despair. The law given to Adam in Paradise required sinless obedience in order to happiness. But since the fall, it has been otherwise. God, since the prediction, that the Seed of the woman should bruise the serpent’s head, deals with men according to a covenant of grace. All the language of God to man, in the revelation which he has made of himself, is that of grace. The apostasy of our first parents has made all mankind prisoners.

But we have great reason to bless God, that although we are prisoners, we are prisoners of hope. The language of God in his word is, Prisoners, go forth. The word says, He that believeth not is condemned already, and the wrath of God abideth on him. The unbeliever, therefore, is a prisoner: he is under condemnation: but he is not in the prison of hell; though condemned, he is not damned. Of the second death he has not yet tasted. The sentence of death is not yet executed; it is suspended by a gracious act of the God of mercy. The solemn word, *Depart*, into everlasting fire is not yet pronounced. God is seated on a throne of mercy, and is reaching forth his sceptre of grace to dying sinners, saying, Touch and be happy; banish all despairing thoughts; turn yourselves and live ye. The Lord is a God ready to pardon. And salvation is every where promised to the obedient. But, "What shall the end be of those who obey not the Gospel of God? God will destroy all those who remain his enemies; but repent and return unto the Lord and your salvation is certain. Will any despair then of salvation? If you could not be saved only on the condition that you would undo what you have done amiss, there would be no hope in your case. It is required of us to repent of sin; but it is not required of us not to be sinners. The construction of things in the moral world is such, that it is now impossible for a human creature not to be a sinner. By the disobedience of one all are made sinners. It was the constitution of heaven, that if Adam sinned all his posterity should be sinners. Hence, it is impossible for any one of the human race not to be a sinner. If you can avoid being one of the human race, or one of the children of Adam, then you can avoid being a sinner; but if you must be one of Adam's children you must be a sinner. If then our being sinners, and its being impossible for us not to be sinners, were ground for despair, then there would be nothing but despair before the eyes of all the children of men.

But notwithstanding our being made sinners by the apostasy of our first parents; and, notwithstanding all our former transgressions of God's holy law, pardon and salvation are promised to the *penitent*. They who do well shall be accepted. God's plan of salvation is such, that he will not suffer any sin to destroy the *penitent*. But if you could be saved, only, on the condition that you would never commit another sin, you would have the greatest reason to despair of salvation. This being the case, what prospect would there be, that we should ever arrive at the heavenly world? Very different from this, however, is the situation of fallen man; for the least degree of righteousness and true holiness makes your salvation certain. To despair of salvation because it cannot be had on lower terms, is criminal indeed! It is adding sin to sin. Though no one ought to despair of salvation, yet we have the highest reason to believe that the final state of many will be *eternal* despair. The Scriptures teach us the ground on which the sentence of death will be passed in the great day. In the day of judgment all mankind will be divided into two classes, under the title of righteous and wicked. The Judge will not set those on his right hand who have lived in this world without sin; and those on his left hand who have committed some sin, but were not found sinless. If this were the case no one could have any hope of finding a place in heaven. But we are certain that Christ has prepared a place of complete happiness, for all his followers. And the followers of Christ are those who hear his sayings and do them. A follower of Christ is not one who lives without sin; but no one can be a follower of Christ who does not hate *all* sin. To love all righteousness and to hate iniquity is essential to the character of a Christian. None but such can ever find a place on the right hand of the Son of man, when he shall come to judge the world in righteousness. Hence, "Not every one, says Christ, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in

heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me all ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock: and the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock." Religion does not consist in casting out devils, or in doing wonderful works; but it consists in doing the sayings of Christ, or the will of his Father who is in heaven.

The question, in the day of judgment will not be, Did you spend *all your days* in giving meat to Christ when he was hungry, or drink when he was thirsty? But the great and decisive question will be; Did you *ever* feed the hungry and clothe the naked from a principle of true benevolence? The question is not, Are you perfectly righteous, that is, sinless? But does your righteousness exceed the righteousness of the scribes and Pharisees? For except it do, "You shall in no case enter into the kingdom of heaven." "Let the wicked" then "forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

SERMON IX.

NO OPPOSITION BETWEEN SAVING FAITH AND
GOOD WORKS.

GALATIANS iii, 10.

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

VI. INFERENCE.

WHAT we have heard in the Dissertation, or doctrinal part of the subject, teaches us how to understand the writings of the apostle Paul in general:—Particularly,

1. We see how to understand him in the text prefixed to this Sermon. These words of the apostle, I believe, are commonly understood to mean essentially the same, as the words spoken by the Lord to Adam, while in a state of perfect holiness, as in the text;—In the day that thou eatest thereof thou shalt surely die. But when the Lord God made this declaration to Adam, he was not preaching the Gospel to him. But when the apostle said to the Galatians, “Cursed is every one that continueth not in all things which are written in the book of the law to do them,” Was he not preaching the Gospel to them? He certainly was. Ever after his conversion Paul in his preaching was confined to the Gospel of the grace of God.

That the unbeliever is condemned already, is the language of the Gospel. Therefore, he that *believeth* shall be saved, is no more the language of the Gospel, than He that *believeth not* shall be damned. The hearers of the apostle Paul were not persons who had

never sinned. He pointed out to *sinners* the way of life. He did not therefore teach the necessity of sinless obedience in order to salvation. To preach such a doctrine to Adam in Paradise was proper: but in preaching such a doctrine to his posterity there is no propriety. Neither did the apostle denounce the curses of the law against those who did not live without sin. They who love not the Lord Jesus Christ will fall under the wrath and curse of God forever and ever; but if they repent of the sin of not having loved him, they will be exalted to the throne of God, in whose "presence is fulness of joy;" and at whose "right hand there are pleasures forever more."

"Cursed is every one," says Paul, "who continueth not in all things which are written in the book of the law to do them." The apostle however in this declaration, cannot mean to denounce a curse on all those who commit but one sin. The law to Adam left him in death for the first offence; but with the moral LAW it is not so: the Gospel promises life to the penitent. The law to Adam had nothing to do with repentance; it knew no mercy. But the moral LAW is full of mercy; it admits of repentance, and promises pardon and eternal life to returning sinners. That the law of Moses secures pardon to the penitent is evident from the parable of the prodigal son. This prodigal knew of no law by which he could obtain favour with his father, against whom he had sinned, but the moral law. And as soon as he said from the heart, I have sinned, the father was ready to receive him, and most cordially to embrace him. So, when the rich man, who lifted up his eyes, being in torments, seeing Abraham afar off and Lazarus in his bosom, called for relief; Abraham gave him to understand, that there was no way so safe and certain, by which salvation might be obtained, as application to Moses and the Prophets? Abraham therefore told him, that if his brethren would not hear, that is, would not obey Moses, meaning the law of Moses, and the

Prophets, neither would they be persuaded should one arise from the dead. Abraham says, "They have Moses and the prophets; let them hear them." This evidently teaches us, that the awful abyss into which the rich man was plunged, may be avoided by hearing Moses and the Prophets.

And, they labour under an egregious error, who think it less difficult to obey the Gospel, than to keep the law. For we have no more power to continue in all things written in the book of the GOSPEL to do them, than we have to continue in all things which are written in the book of the law to do them.

By the book of the law Paul no doubt means Moses and the Prophets: for we find these things written in Deuteronomy and Jeremiah. The children of Israel were commanded to obey the voice of the Lord; and the Lord promised to bless the obedient, but denounces curses against the disobedient. This we learn from the 27th and 28th chapters of Deuteronomy. "And Moses, and the priests, the Levites, spake unto all Israel, saying, Take heed and hearken, O Israel; This day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day." And the Levites were commanded to denounce the curses with a loud voice against the disobedient, saying, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, and putteth it in a secret place. Cursed be he that setteth light by his father or his mother. Cursed be he that removeth his neighbour's land mark. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. Cursed be he that lieth with any manner of beast. Cursed be he that lieth with his father's wife, or with his sister, or with his mother-in-law. Cursed be he that smiteth his neighbour secretly, or that taketh a reward to slay an innocent person. Cursed be he that *confirmeth* not all the words of this law to do them: and all the people shall say, Amen."

Saint Paul referring to this LAW of Moses, has used the word *continueth*, evidently meaning the same which Moses meant by *confirmeth*. And what was it for the people of Israel to obey the voice of the Lord and confirm all the words of this LAW to do them? All those who have the love of God in their hearts will confirm all the words of this law to do them, and such will continue in obedience. For in whom God has begun a work of grace, in them he will carry it on, until they are perfected in holiness. And all such will finally find a place of eternal rest. They who obey this LAW, obey the Gospel; and they who obey the Gospel do positively confirm all things, or continue in all things which are written in the book of the LAW to do them. The Gospel cannot be obeyed without *that* love which is the fulfilling of the LAW. Some think however that the LAW of Moses requires sinless obedience in order to happiness; but that the Gospel is less rigid, and will pardon the sins of the penitent, although their obedience fall short of perfection. But there is no rigidity in the Law which is not found in the Gospel: and there is no placability or mildness in the Gospel: which is not found in Moses and the Prophets. It ought therefore to be remembered, it ought *never* to be forgotten, that God has revealed no law since the apostasy which excludes the penitent from the pardon of sin. No more or fuller evidence can be collected from the New Testament, or from what is commonly understood by the Gospel, that God will pardon the penitent, or save the obedient, than can be collected from the Old Testament, and, particularly from the MORAL LAW. The LAW requires us to love God; the language of it, is, "Be ye holy, for I the Lord your God am holy." And it is the nature of the least degree of holiness, to confirm all things which are written in the book of the LAW to do them. And being conformed in our hearts to God, we shall persevere in holiness unto eternal life.

We find a law in the prophecy of Jeremiah, similar to that in Deuteronomy. "The word that came to

Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; and say unto them; Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." Here we find a curse denounced against the disobedient; and the greatest and best of blessings promised to the obedient. God promised the children of Israel that he would be the God of those who would obey his voice. And they who *did* obey his voice, did also confirm, and will continue in all things which are written in the book of the LAW to do them. For this LAW, that is, the moral LAW, as we have heard, does no more require sinless obedience than does the Gospel. Will any suppose that the Gospel promises salvation to those, whom the law curses? Does God, as he appears in the law, threaten with eternal death those unto whom, he, in the Gospel, promises to give eternal life? This surely cannot be. Between the law of God and the Gospel of the same God, there is no such mighty struggle. Thus far we see the sense of the apostle in the text brought forward for exposition.

"As many as are of the *works* of the law, are under the curse: for it is written," and so forth.—To be of the *works* of the law, does not mean those who *keep* the law; that is, those who love God. For they who love God with a pure heart are not under the curse of any divine law. They, therefore, who are of the *works* of the law, are the unregenerate, such as do the works of the law externally only, and not from the heart. They are such as go about to establish their own righteousness, and therefore compass themselves with sparks of their own kindling. Being of the works of the law, the apostle considers the same as being a *Pharisee*, or, as he was before

his conversion. The righteousness which he had as a Pharisee, that is, the righteousness which he had before his conversion, consisted in that which is here called the works of the law. Hence speaking of his Pharisaical righteousness, Paul expresses himself thus; "Not having mine own righteousness *which is of the law.*" The apostle cannot mean by his own righteousness which was of the law, true holiness. It was a righteousness, although he says it was "of the law," which did not exceed the righteousness of the scribes and Pharisees. Therefore the unregenerate only in the sense of the text are under the law. They only are under condemnation; they only are under the curse. To say that any are under the curse, besides unregenerate sinners, is as far from the truth, as to say, that the apostle himself was as really under the curse after his conversion, as before it; yea, as when he said; "I have fought a good fight I have finished my course, I have kept the faith," for Paul was not a sinless character, although he had kept the faith, and there was laid up for him a crown of righteousness, with which the Lord, the righteous Judge would crown him. There is, therefore, an essential difference between the character of a person, who keeps the LAW, being born of God, and the character of one who is of the "works of the law," in the sense in which the apostle uses the phrase in the text; the sense of which we have endeavoured to discover.

2. From what we have heard, we learn how to understand the apostle when he treats of justification by faith, without the deeds of the law.

Paul frequently speaks of the works of the law and deeds of the law, in opposition to faith; but in all such places he must always mean Pharisaical works or the works of the unregenerate. For good works or works of holiness are never put in opposition to true faith. Between such works and such a faith there are no opposite qualities. The apostle says, "that a man is justified by faith without the deeds of the law." He cannot mean, however, that a man is justified by faith

without holiness. Without holiness, "no man shall see the Lord;" but if a man may be justified by faith without holiness, then, a man may see the Lord without holiness: for the justified shall be glorified. Therefore justification by faith without works, cannot mean justification by faith without moral goodness, or "a right spirit." When God answered the prayer of David, and purged him "with hyssop," and made him "clean;" washed him, and made him "whiter than snow," he was then in a state of justification, in favour with God, and entitled to eternal life; for "whom he called, them he also justified; and whom he justified, them he also glorified." Without *that* love to God therefore, which is required in the moral LAW, no flesh can be justified. As love or holiness is the essence of justifying faith, it would therefore be as inconsistent to say that a man might be justified by faith without *love*, as to say that a man might be justified by faith without *faith*. Therefore, when the apostle treats of justification by faith without works, he cannot mean justification without moral goodness: but by faith he must mean true religion, in distinction from the religion of the Jews, the religion in which he was brought up. "For," ye have heard, says he, "of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly zealous of the tradition of my fathers." Now, when the apostle says, that a man is justified by faith without the "deeds of the law," he means justification by true religion without any false religion; or by good works, without any dead works or dead faith. The apostle, it is granted, speaks of justification by faith without works, but he no where says, *that a man is justified by faith without good works*.

3. We see how to understand the apostle Paul in his Epistle to the Romans 9th chapter, 31, 32 verses. "But Israel which followed after the law of righteous-

ness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone." By "works of the law" in this place, it is impossible that the apostle should mean the keeping of the LAW in the true sense in which men are required to keep it; he must therefore mean the works of the Pharisee, or of the unregenerate sinner: for it is impossible that a man born of God, one who had kept the LAW in such a sense as to imply the least degree of true holiness, should stumble at that stumbling stone, meaning Jesus Christ. For he who loves God the Father, can never stumble into perdition over the Son of the Father. If the children of Israel had had a proper regard for the LAW of God, the love of God being shed abroad in their hearts, they would no more have stumbled at that stumbling-stone, than the apostle himself would have stumbled at it, at the very time in which he was writing to the Romans on the important and interesting subject of justification. Why did not *Paul* stumble at that stumbling-stone? Because he had that love of God in his heart, required in the moral LAW. It was the nature of the Jews' religion; and it is the nature of the religion of all the unregenerate, to reject Jesus Christ. That religion which consists in weaving the spider's web, has no affinity with the religion of Jesus. But a man who loves God, having a proper regard for the DIVINE LAW, will not, cannot stumble at that stumbling stone; that is, he cannot reject Jesus Christ, for it is the nature of that love required in the moral LAW cordially to embrace him. They who are taught of God, having his LAW in their hearts, will come to Christ. A person no sooner becomes a friend to the LAW of God, than he becomes a friend to the Son of God.

4. In treating on a certain subject, a late respectable Author brings into view Gal. iii, 10, and expresses his sentiments upon it. "Respecting the written moral law, it abounds," saith he, "with pains and penalties,

and those too of a very awful nature; threatening death, even eternal destruction, for every transgression. It curses every one who continueth not in all things which are written in the book of the law to do them. It makes no provision for pardon, and gives not the least hope of mercy, in any case, or on any condition whatever; but most explicitly and unconditionally condemns every transgressor, without any exception, to everlasting misery. That this is the unequivocal language of the law, it is presumed no one will deny. *This* is the law which expresses the true character of God: which is a transcript of his essential moral perfections. This is a law which expresses the mind and will of God, the very feelings of his heart."

On the ideas expressed in this quotation our subject leads to a few remarks.

1. I should suppose, that, from the sentiment herein expressed, the author made no distinction between the *law* given to Adam in Paradise, and the *MORAL LAW* given to Moses on the mount. It is readily granted that the law to Adam made no provision for pardon, nor gave the least hope of mercy, in any case, or on any condition whatever. But is not the mind and will of God as expressed in the "written moral *LAW*" directly contrary to this? Is it not the will of God, as there expressed, to shew mercy to thousands of them that love him? And does God, in the Gospel, express his mind to shew mercy on lower terms, or on terms less rigid? Is it "the mind and will of God, the very feelings of his heart," without the least hope of mercy on any condition whatever, to condemn every transgressor to endless misery? This surely cannot be the mind and will of God, as expressed in the moral *LAW*; for there he promises mercy to thousands of them that love him, and keep his commandments. And even the Gospel will save no man without obedience.

2. Some sinners of mankind do obtain pardon and find mercy, are delivered from everlasting misery, and

saved with an everlasting salvation. This being the case, I ask from what quarter do these blessings come? If it be the mind and will of God, the very feelings of his heart, to doom sinners for every transgression to eternal destruction? how is it possible for any person to be saved? It will no doubt be said, in reply, that salvation is to be found in the Gospel, and not in the LAW. I grant that Christ is the only foundation of salvation. "Other foundation can no man lay than that which is laid, which is Jesus Christ." But the *foundation* of mercy and salvation is not the question under consideration. The question is what is the condition of salvation? And if the moral LAW affords no condition whatever, but dooms all men, and that for every transgression, to eternal death; what then is the *condition* of salvation? and what is necessary in order to pardon? It is said that the LAW makes no provision for pardon, and it is also said that the mind and will of God is expressed in his LAW: Is it the mind and will of God, then, that there should be no provision made for pardon, or the least hope of mercy, on any condition whatever? Will the objector say that the *condition* of pardon, as well as the foundation of salvation, is found in Christ? will the righteousness of Christ avail us any thing if we do not keep the moral LAW?

Besides; has Christ made provision for pardon contrary to the mind and will of God, contrary to the very feelings of his heart? According to this it appears to me, that the "law and gospel speak a different language, and exhibit characters exceedingly diverse, one from the other."

Perhaps it will be said, that had there been no atonement for sin, or had not Christ "redeemed us from the curse of the LAW, being made a curse for us," there could have been no salvation for any man; and of course all the posterity of Adam must have perished forever. This I acknowledge. But does it follow from this, that the written moral LAW makes no provision

for pardon, and gives not the least hope of mercy, in any case, or, on any condition whatever? Does the objector mean that if there had been no atonement the moral LAW would have afforded no provision for pardon on any condition whatever, that is, would not have granted a pardon to those that should love God, and repent of their sins? Whether there had been any atonement or not, there is as much evidence that God would pardon the sinner on the condition of love and repentance from the written moral law, as from any other part of the Holy Scriptures.

I grant that had there been no atonement, there would have been no provision in the moral LAW for pardon, for there would have been no possible way for any sinner to be brought to repentance. But now Christ has come into the world and made an atonement for sin, the moral LAW makes provision for pardon, and gives hope of mercy on certain conditions. The moral LAW does not explicitly and *unconditionally* condemn any transgressor to everlasting misery, for the moral LAW makes our salvation certain, on the condition that we love God. To say that the moral LAW affords no provision for pardon, but *unconditionally* condemns every transgressor to everlasting misery exclusive of the idea of atonement, is not consistent; because had there been no atonement there would have been "no written moral LAW;" and the language of God to men would not have been, Showing mercy to thousands of them that love him. Hence, the moral LAW stands on the very foundation of the atonement; and the moral LAW could not have been revealed without the reality of atonement. It was in consequence of the atonement, or the purpose of God to save men through Christ, that the Lord came down on Mount Sinai, and delivered the moral LAW to Moses, written on tables of stone by the finger of God. And not only the moral LAW, but the rites and ceremonies of the LAW were designed to exhibit Jesus Christ.

If the moral LAW make no provision for pardon on any condition whatever, then the penitent could no more be pardoned than the impenitent; but this is an inconsistent supposition: for, if God could give repentance without an atonement, he could also give pardon without atonement. If God could consistently exercise one act of grace in qualifying a sinner for heaven, for the same reason he could exercise another act of grace and admit him there. Salvation, therefore, and all the conditions and qualifications of salvation, originate in the grace and mercy of God.

SERMON X.

THE RIGHTEOUSNESS OF SAINTS DISTINGUISHED FROM THE RIGHTEOUSNESS OF SINNERS.

ISAIAH lxiv, 6.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; we all do fade as a leaf; and our iniquities like the wind have taken us away.

VII. INFERENCE.

WE learn from what we have heard the sense of the above text.

In his summary explanation of this chapter, Dr. Lowth observes thus; "The Prophet in this chapter pursues the same subject which he had introduced in the latter part of the preceding. The whole is highly pathetic and tender. It may be considered as a form of prayer and humiliation, intended for the Jews, in order to their conversion. Knowing the state and situation of the Jews, the Prophet implores the favour of God on their behalf, confessing their sins. He begins the chapter thus; "O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." In the fourth verse he expresses what wonderful things God had prepared for those who trust in him: translated by the Doctor thus; "For never have men heard, nor perceived by the ear; nor hath eye seen a God beside thee, who doeth such things for those that trust in him. Thou meetest with joy, those who work righteousness." But God was wroth with the nation, for they had sinned. And in the words before us for exposition the Prophet confesses their sins. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags;" or, in the translation of the Doctor, "And like a rejected garment are all our righteous deeds."

The Prophet goes on with his confession and prayer: "And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. But now, O Lord, thou art our Father, we are the clay, and thou our Potter;—be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all *thy people*." Hence, the Prophet founded his prayer for a blessing on this; that the people for whom he prayed were the people of God. They were indeed the professed people of God, although their righteous deeds were like a rejected garment. Truly they were the only visible church then in the world. Real saints constitute the true church: and some such were found in that nation. The Jews, as a nation, were as an unclean thing, and all their righteousnesses were as filthy rags. That this was the character of that people as a nation, is evident from what is said in the first chapter of this prophecy: "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people do not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." Therefore, "Except the Lord had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." So then, although the nation in general were exceedingly corrupt and wicked, yet among them, there was a small remnant, who were true saints, the real people of God

“But we are all,” says the Prophet, “as an unclean thing, and all our righteousnesses are as filthy rags.” Does he mean that the righteousness of saints, as well as of sinners, is as filthy rags? Certainly not. I believe however, that it is the sentiment of some divines, that the righteousness of saints, as well as of sinners, is as filthy rags. But if what we have heard be true, the righteousness of the saint is very far from being as filthy rags. And that the righteousness of saints, the children of God, ought not to be compared with filthy rags, will appear more fully from the following considerations:

1. The righteousness of saints is of God.

It is said of sinners, that they “go about to establish their *own* righteousness.” They are “ignorant of God’s righteousness,” that is, the righteousness which God gives. The righteousness which sinners make themselves, represented in the Scriptures by weaving the spider’s web, is, indeed, as filthy rags, or “like a rejected garment.” But such a righteousness is evidently very different from the righteousness which God gives. The good man’s righteousness is of God, it is therefore like God. It is the same as the moral image of God in which man was at first created. It is the new birth. A man’s being a subject of righteousness supposes that he has “put off the old man, and put on the new, which after God is created in righteousness and true holiness.”

Saint Peter speaks of some as being partakers of divine nature. And the children of God are in a measure partakers of the divine nature, as truly, as if they were subjects of an emanation of moral purity from God himself. This being the case, their righteousness cannot be an unclean thing, or as filthy rags. “Who can bring a clean thing out of an unclean? not one.” With equal propriety may it be said, that no one can bring an unclean thing out of a clean. From the same fountain cannot proceed sweet water and bitter. Surely no unclean thing can come from God. The righteousness of saints therefore must be clean. A

saint is a subject of righteousness and true holiness: he is therefore born of the Spirit: and, as "that which is born of the flesh is flesh," so, "that which is born of the Spirit is spirit." The new man has the Spirit of Christ, for, "If any man have not the Spirit of Christ, he is none of his." And, surely, there can be no resemblance between the Spirit of Christ, and a filthy rejected garment.

2. The righteousness of saints, is, in the word of God, compared with that which is directly contrary to filthy rags: it is illustrated by linen clean and white. "And to her," says Saint John, speaking of the wife of the Lamb, "was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints." And the Psalmist represents the church as a queen standing at the right hand of the King, in gold of Ophir. She is represented as beautiful, even in the eyes of the King. This appears from what follows; Hearken, O daughter, and consider, and incline thine ear; forget thine own people and thy father's house: so shall the King greatly desire thy beauty—even the rich among the people shall entreat thy favour. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work."

True religion is illustrated by things that are clean, and not by things which are unclean. True religion is called "undefiled religion." And no true saving religion belongs to any person unless his heart be pure. Therefore, "blessed are the pure in heart for they shall see God." We cannot see God while our righteousness is as filthy rags. Moral uncleanness is expressive of the natural heart: sin is moral pollution. Therefore, "Wash me thoroughly from mine iniquity," says David in his prayer to God, "and cleanse me from my sin—purge me with hyssop and I shall be clean—create in me a clean heart; and renew a right spirit within me." The righteousness of saints is the love of God shed abroad in the heart by the Holy Ghost: it

must therefore be in its nature pure. The moral clothing with which the disciples of Christ are clothed, is expressed not by filthy rags, but by *white raiment*. Therefore, "I counsel thee," says Christ to the poor and naked sinner, "to buy of me gold tried in the fire, that thou mayest be rich, and WHITE RAIMENT that thou mayest be clothed, and that the shame of thy nakedness may not appear." We are by nature unclean; but when we become saints, it supposes that Christ has washed us from our sins in his own blood.—"And round about the throne," says Saint John, "were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment." And this white raiment is the same as that with which the sinner is clothed when he is born of the Spirit. God has not two kinds of righteousnesses, one for the present world, and another for the heavenly world. When a good man dies and goes to heaven, he does not leave his religion, his righteousness behind him; for if so, he would lose his title to that blessed world.

The righteousness of the *saint* is wisdom which comes from above, and *he* will retain it until he return to God who gave it. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." It is the meek and quiet spirit with which the apostle Peter exhorts women to be adorned, "which is in the sight of God of great price." Now, shall we denominate that as filthy rags, which is, even in the sight of God of great price? Certainly not.

3. Therefore the righteousness of saints, is represented in the word of God as most precious, and above all things valuable. It is the one thing needful; the good part, which is never taken away from the possessor. It is that essential property of which the kingdom of God is composed. It is the essence of that faith which "is the substance of things hoped for;"—and, according to the apostle James, it is "the precious faith of God's elect." It is that which forms a union to Christ

which no power can dissolve. It is that sure and steadfast anchor of the soul which will hold us to Christ through every trial. Hence, "I am persuaded," says Paul, "that neither death nor life—nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is the good man's religion which forms this inseparable union. There is no union between Christ and him who is destitute of righteousness. The righteousness of saints therefore is of great price. It is worth infinitely more than all the things of this world: for, "Riches profit not in the day of wrath; but righteousness delivereth from death."

True wisdom is precious above all things; "It cannot be gotten for gold; neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it."*

4. All the great and precious promises of God are made to those who are subjects of righteousness and true holiness. Saints and sinners, righteous and wicked, comprehend all men. And that which distinguishes the saint from the sinner, or the righteous from the wicked, is this; The saint has a degree of moral goodness or true holiness; whereas the unrighteous is entirely destitute of all moral goodness. There is therefore no moral likeness between saints and sinners, the righteous and the wicked. "The ungodly are not" like the godly: but they are "like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." God "will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life:" And they who do good in *this* life, "shall come forth to the resurrection of eter-

* See Job. xxviii.

nal life." Can we suppose that God would promise eternal life, to that which is as filthy rags? Are the poor in spirit and such as hunger and thirst after righteousness like a "rejected garment?"

To what has now been offered, there will no doubt be a number of objections; which I will state and endeavour to answer.

1. OBJECTION. 'A person may be a saint, a subject of spiritual goodness, or true holiness, and yet not be justified; and until a person is justified, all his righteousness is as filthy rags; or, 'the man is still infinitely unworthy and hateful in the sight of God, as he was before without diminution, because his goodness bears no proportion to his unworthiness, and therefore when taken together it is nothing.'"

This objection supposes that all the beauty or moral excellency there is in righteousness arises from the union of the person to Christ; for, the objector says, "While God beholds the man separate from Christ, he must behold him as in himself; and so his goodness cannot be beheld by God, but as taken with his guilt and hatefulness; and as put in the scales with it; and being beheld so, his goodness is nothing; because there is a finite in the balance against an infinite, where proportion to it is nothing. The excess of weight in one scale above the other must be looked upon as the quality of the man. These contraries being beheld together, one takes from the other, as one number is subtracted from another; and the man must be looked upon in God's sight according to the remainder." Here we have the objection fairly and fully stated; and what follows is offered as an answer:

I. It does not appear from the word of God that a person can be a saint, or a subject of moral goodness, that is, of true holiness, and yet be in the sight of God separate from Christ. A saint is a person who is born of God, one in whose heart the love of God is. Now, can God look upon a person as born of him, and yet view that person as separate from Christ? I think not. For the children of God are heirs of God, and joint

heirs with Jesus Christ, to future and eternal glory. Being born of God, he cannot be looked upon as separate from Christ. For a person separate from Christ is not a saint; he is an unregenerate sinner. To view a person as a saint is a very different thing from viewing him as in himself. For to view a person as in himself, is to view him as unregenerate. The objector, however, speaks of a person's being beheld of God, as separate from Christ, and as in himself; and at the same time he considers this person as a subject of real moral goodness. This supposes that a person may be separate from Christ, while he is united to God. But if this be impossible there is nothing to support the objection.

2. The objection goes upon the supposition that sin is an infinite evil; but that virtue, true holiness, is only a finite good. I do not deny that sin is an infinite evil. But if it be an infinite evil to act against God; is it not for the same reason an infinite good to act for God? Is not virtue praise worthy for the same reason that sin is blame worthy? For that which constitutes a man a friend to God, and that which constitutes him an enemy to God, are infinitely opposite. Virtue therefore is an infinite good, and vice an infinite evil. Besides, virtue, true holiness, must be an infinite good, because it is of the same moral nature with God himself. God is love. And true holiness is love. Adam therefore in his apostasy, by losing the moral image of God, lost an infinite good; and God, in restoring the divine likeness, which he does in regeneration, bestows an infinite good. Therefore,

3. The objection is not valid, because it makes no real difference between a saint and a sinner. The saint, according to the objector, has more sin than goodness, and therefore has no goodness: because the one being subtracted from the other, the remainder is sin; and "the person is to be viewed according to the remainder; for his virtue is all lost, it becomes nothing; and the man is as hateful in God's sight as he was be-

fore he had any goodness!" This being the case there is no difference in the sight of God between the man who has some goodness and the man who has none: that is, according to the objection, there is no difference in God's sight between the regenerate and the unregenerate. And if the holiness of the good man be nothing, on account of the excess of his sin and guilt; then I see not but the man of virtue, "true holiness," is as likely to appear on the left hand, in the day of judgment, as the wicked man. You will perhaps say that for *Christ's sake*, the good man will be admitted to a seat on the right hand of the glorious Judge. But why may not the wicked man for *Christ's sake*, be admitted there as well as the good man, if in God's sight there is no difference between them? as, according to the objector, "The man is as hateful in God's sight as he was before he had any goodness."

Some perhaps will say that the meaning of the objection is, that the regenerate man would be no more likely to be saved, except his sins were blotted out, than the unregenerate. But to suppose a man to be born of God and his sins not blotted out, is inconsistent with the plan and purpose of God as revealed in his Holy Word. Yea, to suppose a person born of God, and his sins not blotted out, is a contradiction; for when God regenerates a sinner, he takes away the heart of stone, and gives an heart of flesh; he takes away the carnal mind and gives a right spirit. Now, for sin to be taken away and yet remain unpardoned, is not according to the Bible representation. Therefore, when God views a man as possessed of real goodness, or true holiness, he views him as cleansed from his transgressions, and his sins forgiven. God therefore does not behold the goodness of the saint in connexion with his guilt; but he beholds his goodness as it is, allowing it all its weight without any diminution on account of any former transgressions. As soon as a man is born of God, he then, according to the Bible representation, is viewed and treated as a righteous

man: his former sins are not considered as forming any part of his present character. He is in the sight of God that blessed man, "whose transgression is forgiven, whose sin is covered;—unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

2. OBJECTION. The righteousness and the sin of the saint are so mixed, that taken together, his righteousness may be considered as an unclean thing, or as a rejected garment. Reply. To determine the nature and properties of each, they must be viewed separately. To determine whether righteousness be a clean thing, it is necessary to examine it by itself. Though sin and holiness may belong to the same person, yet they do not belong to the same act, or exercise of heart. Love to God is a pure act of the mind, in which there can be no mixture of moral impurity: for love to God is shed abroad in the heart by the Holy Ghost; and that which is born of the Spirit is spirit. Love to God therefore must be a pure thing, for an unclean thing cannot come from God.

3. OBJECTION. The apostle Paul speaks of his own righteousness in strong terms of disapprobation. "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

A correct understanding of this quotation from Saint Paul will remove all the weight there seems to be in it, as an objection against the doctrine under consideration.

We perceive by this quotation, that the apostle brings into view his *own* righteousness; and also the

righteousness which is of God by faith. The one is put in contrast with the other; for they are opposite to each other. The righteousness which he calls his own, was a righteousness which was *of himself*; which he made himself by living the life *of* a Pharisee; but the other righteousness of which he speaks, was the righteousness which was of God. His former righteousness, which was that of a Pharisee, was as filthy rags; and it ought to be counted but dung, and to be cast away as mere filth. But the righteousness which was of God by faith, was *the* righteousness which God gave him, at his conversion. This was the righteousness of a saint, or of a child of God; this was far from being an unclean thing, or as filthy rags.

The righteousness of Paul as a persecuting Pharisee, was essentially different from that righteousness which he had as a child of God. The righteousness of Saul when breathing out threatenings and slaughter against the church of God, was as filthy rags. To this conduct he was not led by the Spirit of Christ, but by the very spirit of that religion in which he was brought up. The religion of the Jews, that religion which was taught Saul at the feet of Gamaliel, was an unclean thing: and all the religion of the unbelieving Jews was as filthy rags. But the righteousness in which the apostle was arrayed, which was given him at his conversion, was as "linen clean and white: for the fine linen is the righteousness of saints."

From these remarks we learn the importance of renouncing our *own* righteousness; but the saint ought not, and cannot renounce that righteousness which constitutes him a saint. *That righteousness* which consists in renouncing *our own* righteousness ought not, and cannot be renounced. For a person to wish to renounce his righteousness as a saint, would be the same as for him to wish to be a saint no longer. To renounce our *own* righteousness, is to come into possession of THAT RIGHTEOUSNESS WHICH IS OF GOD BY

FAITH. This righteousness cannot be renounced: this righteousness will endure forever: this righteousness will deliver from death. To those of this character, the Judge will say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

SERMON XI.

NO MATERIAL DIFFERENCE BETWEEN DOING AND BELIEVING.

PROVERBS XXIX, 18.

*Where there is no vision the people perish; but he
that keepeth the law, happy is he.*

ROMANS ii, 13.

*For not the hearers of the law are just before God,
but the DOERS of the law shall be justified.*

JOHN iii, 36.

He that believeth on the Son hath everlasting life.

VIII. INFERENCE

IS an illustration of the similarity between doing, or working, and believing.

As there is more than one kind of doing, so there are different kinds of believing. The apostles speak of "dead faith," and of "unfeigned faith;" also, of dead works, and of good works. Sinners are not only called upon to believe in Christ to the saving of the soul; but they are also called upon to work out their own salvation with fear and trembling: "for it is God which worketh in them both to will and to do of his good pleasure." Hence when we *do that work*, which God worketh in us to will and to do, we perform a work, with which salvation is as indissolubly connected, as when we "believe on the Son of God." Yea, that faith which does not imply unfeigned love to God and the brethren, or that charity which "suffereth long and is kind," is dead faith. "He that believeth on the Son hath everlasting life." And, he also

is entitled to eternal life, who is a subject of such works as are in their nature contrary to dead works. This is illustrated and confirmed by the apostle Paul in his Epistle to the Hebrews. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from *dead works* and of faith towards God." The end of those whose works are dead works, "is to be burned. But, beloved, we are persuaded better things of you, and things that accompany *salvation*, though we thus speak." Dead works must be repented of; but when we perform a good work, it is not to be repented of. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

If we do what is required of us in the word of God, we shall give God our heart, and believe on the Son of God. For "this is the work of God, that ye believe on him whom he hath sent." Every command of God, whether to love, work, or believe, has the same centre. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of love unfeigned."

Treating on a subject, in which his object is to exhibit the difference between "The works of the law" and saving faith, a certain Author observes, that, "the revelation made in the Gospel which is the exhibition of a covenant of grace to guilty man, is not a manifestation of the authority of God as a Lawgiver, demanding obedience as a worthiness to recommend to his favour and rewards; but the revelation of a Saviour for lost man; the unspeakable free gift of God, a remedy suited to his necessities; the offer of free undeserved mercy and glorious grace, through a worthy Mediator; and every one is invited to partake in this wonderful glorious provision, however unworthy and guilty. Here then no virtue or moral goodness is or can be *given*, as a price of the salvation exhibited and offered; but all the virtue and holiness that can be ex-

exercised in this case, consists in believing and receiving the things exhibited and offered, or acquiescing in them as real and excellent. And this, as it is opposed to obedience or works, as a worthiness to recommend to favour, and a reward, is more properly called FAITH."

I readily grant, that, according to the Gospel, no virtue or moral goodness is, or can be given as a *price* of the salvation therein exhibited. It is true however that no salvation can be obtained by the *Gospel* without virtue or moral goodness. Yea, faith itself is a dead thing, unless it contain in its nature that love or moral goodness which is required in the *LAW*. And the moral *LAW* is as far from requiring virtue or moral goodness as a *price* of salvation, as is the *Gospel*. No man can be saved either by *LAW* or *Gospel*, unless he be a subject of moral goodness. For, "without holiness no man shall see the Lord."

The subsequent paragraph is in contrast with the foregoing quotation from the same Author: "The revelation which God first made to innocent man, was a law, or covenant of works, expressing his will and authority in requiring of them supreme and perfect respect and love, which they must render to him, as the price of his favour, and which he would reward with eternal life; and the least neglect of duty required, he threatened with his awful displeasure. This is properly called a law or covenant of *works*; and compliance with such a revelation and command consists in *works*, working in order to a reward. These are "the works of the law."

By this it is evident that our Author understands the Apostle Paul to mean the same by the works of the *LAW* as the covenant of works, which God first revealed to innocent man. Of the truth of this the reader is left to judge for himself.

Although what the law required of *innocent* man, was required as the price of his securing the favour of his Maker; yet what the *MORAL LAW* requires of *fallen*

man, is not required as the price of the divine favour. For, according to the law promulgated in the garden of Eden, in order to Adam's retaining the favour of God, he must be perfectly holy: But the MORAL LAW, although it *requires* sinless obedience; yet sinless obedience in this life, is not absolutely necessary to happiness in the life to come. For he that **KEEPETH THE LAW**, happy is he.

We learn from Paul's Epistle to the Romans that there *is* a law which excludes boasting; and that there is a law which does not exclude boasting. Adam in a state of perfect holiness did not boast. And it is the nature of the least degree of holiness not to boast. It is the doing therefore of the unregenerate which does *not* exclude boasting; and it is the doing or believing of the man born of God which *does* exclude boasting. Therefore the *law* of works, which does not exclude boasting, cannot mean the same as the *covenant* of works, made with Adam; for while he kept this covenant he was free from boasting: he was as free from boasting as the best of men now are who keep the **LAW** of faith or obey the Gospel.

Holiness as well as faith excludes boasting. If sinless obedience did not exclude boasting, in what a situation are the holy angels? And in what a situation would have been the human race had not Adam sinned? Heaven and earth would have been filled with boasting. Not holiness, but sin, not humility, but pride leads men to boast. If man had not lost his moral likeness to God, a boaster would not have been found in all the earth. But when the earth, in consequence of the fall of man, was filled with violence, then it was also filled with boasting. In heaven there is no boasting, because there is no sin there. And if all unregenerate works should cease in the earth, all boasting would cease also.

Not to distinguish between the **LAW** to Moses and that to innocent Adam, casts a dark cloud over the whole face of divine revelation. It makes the Bible

in a measure, a sealed book. But to distinguish between these laws; and, at the same time to consider the LAW to Moses and the Gospel essentially the same, breaks the seals from off this blessed BOOK, and causes many scales to fall from the eyes of those who read it. This renders the Bible from Genesis to the Revelations, a harmonious, consistent, and most glorious system of Gospel truth. This makes the whole of divine revelation the Bible, to contain good news to men. It exhibits the writings of Moses and the prophets, Christ and his apostles in perfect harmony, like the building of God which is fitly framed together, having Jesus Christ as the Foundation and Chief Corner Stone. This being the case, it cannot be said that Moses and the prophets curse, whom Christ and the apostles bless. The Old Testament does not rise up against the New, and the New contend with the Old. The Son does not bless whom the Father curses. He who loveth the Father is entitled to the same everlasting life, as he who believeth on the Son. He who loveth not the Father is entirely destitute of that faith which is necessary to obtain salvation through the Son. He who honoureth not the Father by loving him, honoureth not the Son by believing on him. And no one will come to Christ unless he be drawn of the Father. "And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The Scriptures teach nothing more plainly, than that salvation is promised to all those who believe on the only begotten Son of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved." This is he, "whom God hath set forth to be a propitiation, through faith in his blood." "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be

saved." So then, salvation and faith are indissolubly connected. And it is equally evident, that salvation is promised to those who do the things contained in the LAW. This evidence is exhibited in the Old Testament and the New. "Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil; learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Jesus, in a certain case, says to his disciples, "If ye know these things, happy are ye if ye *do* them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." "There came then his brethren and his mother—and he looked round about on them, and said, Behold my mother and my brethren! For whosoever shall *do* the will of God, the same is my brother, and sister, and mother." And such are "heirs of God, and joint heirs with the Lord Jesus Christ, to an incorruptible and glorious inheritance; and if we suffer with Christ we shall be also glorified together. To them who, by patient continuance in well *doing*, seek for glory, and honour, and immortality, God will give eternal life."

Some will object and say, that, although *salvation* is promised to well doing, as truly as to unfeigned faith; yet with respect to *justification*, it is not so. You allow that the doers of the LAW shall be justified, but say it is not *by* the LAW, that men are justified. I grant that the only ground or meritorious cause of justification, is the atonement. But the atonement is no more the ground of the one, than of the other. For love is as necessary to justification as to salvation. No man can be justified, it is true, unless he be united to Christ. It is equally true, that no man can be justified by faith, unless he be a subject of

that love which is required in the LAW. Faith destitute of love will avail nothing.

Whether the doers of the LAW shall be justified, or believers in Christ, still the sole ground of each of them is the atonement or righteousness of Christ. We are said to be justified by the "grace" of God, "*through the redemption that is in Jesus Christ.*" Justification is also "*through faith.*" The apostle however cannot mean the same by faith, as by redemption which is in Jesus Christ. And although, I say, that justification is through the LAW, in the same sense that salvation is, yet I hold that the sole ground of each is the atonement. There is no justification nor salvation without faith: it is equally true that there can be no justification nor salvation without keeping the LAW. For he that keepeth the LAW, happy is he. And the doers of the LAW shall be justified.

It is said that salvation is the reward of *faith*. So "the commandments of God are sweeter than honey and the honey-comb; and in the keeping of them there is great reward." The prayer of the royal psalmist is, "Open thou mine eyes, that I may behold wondrous things out of thy LAW." Such eyes behold the glory of God in the face of Jesus Christ, which shines with peculiar brightness almost in every page of divine revelation. And the language of the heart of him who is thus divinely illuminated is, O how love I thy LAW! it is my meditation all the day. Such an one is entitled to the same promises as those who are justified by faith.—But see more of this in other places, especially in the next Sermon.

The apostle observes, "To him that *worketh* is the reward not reckoned of grace, but of debt." But he cannot mean by *working* the same as keeping the commandments of God, in doing which "there is great reward." The reward which a merciful God bestows upon those who "obey his voice," is always of grace. God promises salvation to those who "do his commandments." But salvation is of grace. "By grace

are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." But as we observed, the apostle does not mean by *works*, the same as is meant by doing the commandments of God. They are as opposite as faith and works. For, "Blessed are they that do his commandments, that they may have a right to the tree of life." In doing the commandments of God there is great reward, but there no "boasting." The apostle proceeds, "But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Here faith and works are opposite. But in believing in God, and in doing his commandments there is no opposition. By salvation "not of yourselves," the apostle means the same as salvation "not of works." It is a saying of the wise king of Israel that, "Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded." This is a reward of grace, as much as salvation through faith is of grace. God will save no man unless he do his commandments; but this does not exclude salvation by grace.

"He who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The reward is not of debt, but of grace. The virtue in seeking God, is not a balance to the reward promised; it is not a good, considered as an act of the creature, equivalent to the reward of life eternal. It cannot be said with any shadow of truth, that, in loving God, and in keeping his commandments, we give him what is equivalent to the gift of eternal life. Christ will give "a well of water springing up into everlasting life," to those who ask him. But the virtue in asking favour of God is not equal to the favour granted. We, herein, give God infinitely less than what he gives us.

Paul concludes, that being justified by faith, we have PEACE with God, through our Lord Jesus Christ. And what is said by the psalmist amounts to the same;

"Great *peace* have they who love thy law; and nothing shall offend them."

It always was and ever will be a truth, that they who keep the LAW shall be happy; and if happy, then, justified. Moses describeth the righteousness which is of the LAW, that the man which doeth these things shall live by them. The description which Moses gives of this righteousness, is found in the LAW of Moses. "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them." To confirm this it is added "I am the Lord."

Perhaps some will say, that, seeing no man is justified by the LAW in the sight of God, how can he be happy in keeping the LAW? We are certified from the word of God that glory, honour and peace, will be given to every man that worketh good; to the Jew first, and also to the Gentile, for there is no respect of persons with God. He who worketh good therefore, is justified. Hence when it is asserted by the apostle that no man is justified by the LAW in the sight of God, the meaning must be, that no man can be justified by the LAW in the sight of God, by any thing which he can do aside from that grace of God "which worketh in men both to will and to do of his own good pleasure." The man who keeps the LAW in the sense in which he kept it before conversion, can never be justified in the sight of God; and he is as far from *happiness* as from *justification*. "Salvation," then, "is far from the wicked: for they seek not God's statutes." But they who keep the LAW in the Bible sense, shall be justified, and shall be happy. Yea God will give a crown of life to them that love him.*

When Paul says, that by the deeds of the law no flesh can be justified, he means, that no deeds rendered to the law by any man while in a state of nature, can entitle him to justification; and he is equally far from *salvation*.

* James i, 12.

Some think the apostle means, that in order to obtain life in keeping the LAW we must be sinless; must keep the LAW in such a sense as never to commit any sin. But it has been shown that such a sentiment is not in harmony with the word of God. The Bible teaches that good men shall be justified, and also glorified. Pardon will be granted to every true penitent. And if he commit sin after his first repentance, this will not cast him out of a state of justification. "For there is not a just man upon earth that doeth good and sinneth not."

A man who has an heart unfriendly to the DIVINE LAW cannot be justified. For although it is said that God justifies the ungodly; yet it has been shown that they are not justified as such: for the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." It is inconsistent to say that the ungodly shall perish, and at the same time to say that they are justified; for to be justified is to be in Christ Jesus, and to such there is no condemnation.

Some suppose that justification is by faith *alone*; and that in such a sense as to exclude *all works*; "not only the graceless works of the unregenerate, but the good works of the regenerate." But there can be no consistency in this supposition, except the meaning be that the good works of the regenerate have no weight as a substitute for the atonement or righteousness of Christ; or that they are not to be considered as any part of the *ground* or foundation of justification. But this being the case, it may be said with equal propriety, that the gracious works of the regenerate, or even their faith, is no part of the *foundation* of salvation; for the name of Christ is the only foundation of justification, and also of salvation. Besides, what the *foundation* or meritorious cause of justification is, is not the question to be discussed.

Although Paul makes mention of faith in opposition to works; yet he never considers faith in opposition to *good works*. To consider faith in opposition to holiness or the gracious works of the regenerate, is in effect to make faith a substitute for atonement. Hence some divines, by supposing that Saint Paul contrasts faith with good works; have, as appears to me run into a great error, and involved their speculations on the subject of justification in much confusion. They seem "to exclude all moral goodness from the faith by which men are justified, in order to their being justified by free grace, in opposition to justification by works; and have thought, that if there be any moral goodness in justifying faith especially all the moral goodness which is comprised in Gospel holiness, they have a righteousness of their own, which will recommend them to favour; and therefore do not stand in need, or at most, in so much need of the righteousness of Christ, and of free grace, as if they had no moral goodness; but have some ground of boasting; and that this therefore tends to flatter the pride of man: Whereas the Scripture says, that the way of justification by faith excludes all boasting; and that the ungodly who have no works are justified by faith."

What has been already said in the preceding Sermons, I think, is sufficient to show, than such an opinion is wholly groundless and without the shadow of truth.

When Saint Paul says, "I do not frustrate the grace of God; for if righteousness come by the LAW, then Christ is dead in vain," he means, that, if righteousness come by our own unregenerate works, then Christ is dead in vain. But if justification come by a new heart, or a right spirit, as the instrument, and not the foundation; this would not frustrate the grace of God; because there is nothing which makes so bright a display of divine grace, as the gift of a new heart, the right spirit. And to keep the LAW in a right manner, comprehends not only the letter, but the spirit of the

LAW; it supposes the person taught of God; it supposes that the **LAW** is written upon the heart by the finger of God.

Treating of justification by grace, Saint Paul inquires; "Where is boasting then? It is excluded. By what *law*? of works? Nay; but by the law of faith." We see how to understand the apostle. By works, he means the works of those who go about to establish their own righteousness, he does not mean the *good works* of the regenerate, for between them and faith there is no essential difference. The works of the regenerate exclude all boasting, because regeneration is of the grace of God. The sovereign grace and mercy of God are never more gloriously displayed, than in the conversion of sinners. We could not be said to be justified by a *faith*, which excludes all boasting, if faith were not a gift of mere grace. And this faith which is a gift of grace, comprehends the new heart. If it were not so, this faith would not be justifying faith. Hence, preaching justification by works is not to be condemned, unless the preacher mean by works, the works of the unregenerate.

Therefore we do not frustrate the grace of God by preaching justification as well as salvation by keeping the **LAW**.

Hence it is not proper to say, that any person was ever justified contrary to law. He is no more justified contrary to law, than he is saved contrary to law. Justification by keeping the **LAW**, is essentially the same with justification by obeying the Gospel.

The keeping of the **LAW** constitutes righteousness, that righteousness which delivereth from death; a righteousness, "which is in the sight of God of great price," and which as we have shown before, is not as filthy rags. When God sprinkles clean water upon a sinner, he is cleansed of all his unrighteousness; he is made clean by "the blood of sprinkling which speaketh better things than the blood of Abel;" for it is the blood of Jesus. The righteousness which Paul calls

his own, which was of the law, was not the righteousness which God had given him at his conversion; this was a righteousness of God by faith. "Touching the righteousness which is in the law," he considered himself "blameless." This righteousness was his own; for at this time he 'compassed himself with sparks of his own kindling.'

Although justification is by grace, through the redemption which is in Christ Jesus; yet this does not exclude the necessity of some qualification on our part; for as God will by no means clear the guilty, so he will by no means justify the wicked. You must keep the LAW, if you would be happy. And as you cannot be happy without, so you cannot be justified without. "For not the hearers of the law are just before God, but the doers of the law shall be justified."

You will perhaps say, that to keep the LAW is more than you can do. What can you do? Can you believe in the Lord Jesus Christ? for he that believeth shall be saved. Is it easier to exercise saving faith in Christ than to love God or to keep the LAW? Certainly not. And besides that faith, which does not imply love to God, will save no man. The word of God makes the path of duty plain; "but where no vision is, the people perish."

SERMON XII.

ON JUSTIFICATION.

ACTS xiii, 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

BY what has been said on the subject before us, we are led to a *correct understanding* of the text prefixed to this Discourse, which contains the ninth inference.

IX. These words are selected from an address of the apostle Paul to the men of Israel concerning Jesus Christ. In this discourse, he reminds them of the goodness of God to their fathers, and of their ingratitude towards him: for after he had destroyed their enemies, “and divided their land to them by lot—and given them judges, about the space of four hundred and fifty years until Samuel; they afterwards desired a king. And God gave them a king.—And when he had removed him he raised up unto them David to be their king;—to whom also he gave testimony, and said, I have found David the Son of Jesse, a man after mine heart, who shall fulfil all my will. Of this man’s seed,” says Paul, “hath God, according to his promise, raised up unto Israel a Saviour, Jesus.”

This blessed Saviour, Paul preached unto the children of the stock of Abraham. He informs them, how “they that dwelt at Jerusalem and their rulers,” had condemned him. And, notwithstanding they found no cause of death in him, they desired Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre. But God raised him from the dead. And as concerning that he raised him up from the dead, now no more to see corruption, he said

on this wise, I will give you the sure mercies of David.”—David saw corruption—but he whom God raised again saw no corruption. “Be it known unto you, therefore men and brethren, that, through this man is preached unto you the forgiveness of sins: and, by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despise, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you.”

This presents to view the substance of Paul’s address to the people of Israel. And here we see the connexion of the words proposed for consideration.

The Jews, the people whom the apostle addresses, were seeking justification *by* the law of Moses. They did not look for it *through* the Saviour Jesus, whom Paul preached: him they rejected: him they despised and set at nought. But the apostle tells us, that “by him all who *believe* are justified from all things, from which ye could not be justified by the law of Moses.”

To understand this declaration is, indeed, a matter of very great importance. In the first place let it be observed, that the believer is justified by Christ, and not by the law of Moses.

Christ is the only foundation of salvation, or of justification. “This is the Stone, which,” Peter says, in his speech to the rulers of the people, “was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.” The law of Moses, therefore, or the works of that law, will by no means answer as a *substitute* in the place of Jesus Christ: nay, nothing can be substituted, in the room of Christ, as a foundation of salvation: Christ is the only ground of hope. Other foundation can no man lay.—

But let it not be forgotten that this firm and precious foundation will avail us nothing, unless we build upon it. Christ will not be the Saviour of those who reject him. Notwithstanding this Sure Foundation, this Precious Corner Stone, they who die in unbelief must perish. But he who believeth shall be saved: he shall be justified from all things, from which no one can be justified by the law of Moses. Let it be considered in the second place, that though Christ has been delivered for our offences, and raised again for our justification, yet something is necessary on our part that we may be actually justified and saved. Hence, "*By him,*" "all that believe are justified from all things." Here we see not only the necessity of Christ as a foundation, but also the necessity of faith in him in order to justification and eternal life. The Jews therefore, could not be justified by the law of Moses; for, "The law is not of faith." That is, there is nothing of the nature of saving faith, in the law of Moses, or, in the *works* of that law, when spoken of in *opposition* to faith. Much therefore, depends upon the sense of the phrase, "Law of Moses," and, "works of the law." The phrase sometimes means, merely, external performances: and sometimes it means the ceremonies of that law; and sometimes it means the code of laws designed for the regulation of civil society among the Jews.

We cannot be justified by the law of Moses, when it means external performances only, or such as do not imply godly sincerity. The Scriptures, both of the Old Testament and of the New, abundantly teach us that justification and eternal life are, indeed, connected with keeping the commandments of God, or the doing of those things which are *required in the moral LAW*. Hence, "Not the hearers of the LAW are just before God, but the doers of the LAW shall be justified." The apostle therefore, cannot mean by the law of Moses, the actual doing of those things which are required in the *moral LAW*. For if we do those

things, which are required in the moral LAW, that is, if we love God with all our heart and our neighbour as ourselves, we shall not fail of justification, neither shall we fail of salvation; for on these TWO COMMANDMENTS hang all the LAW and the PROPHETS. Salvation is as infallibly connected with love to God, as with faith in Jesus Christ. The apostle, therefore, could not mean that we may be justified by Christ, in consequence of believing in him; but that we cannot be justified by him, in consequence of loving God. Justification therefore by faith, and not by the law of Moses, does not mean by faith, without the love of God. For this would make void the LAW. "Do we then," says Paul, speaking of justification without the deeds of the law, "Do we then make void the law through faith? God forbid: yea, we establish the *law*." It must be evident, however, to every one who understands the reasoning of the apostle, that he *did* mean to make void the *deeds* of the law. If we are justified by faith without the deeds of the law, it is plain, that justification by faith makes void the *deeds* of the law. Consequently, the apostle does not mean by the *law*, the same as by the *deeds* of the law. For he establishes the *law*, but makes void the *deeds* of the law. Justification, therefore, by faith without the works of the law, means, without any unregenerate works, or any works performed by the unbelieving Jews.

And in order that justification by faith may establish the *law*, it is necessary that the very nature of that faith should imply love to God, that love which is required in the moral LAW: for, if this were not the case, then, justification by faith would make void the LAW itself, as well as the deeds of the law. Hence, the apostle cannot mean by the law of Moses in the text under consideration, that love to God which is required in the moral LAW; for it is impossible that any man should be justified by faith in Christ without love to God; for no faith will unite us to Christ which does not imply love to God.

This leads us to inquire more particularly into the nature of that faith, which is necessary to justification; for all that believe in Christ are justified from all things, from which we cannot be justified by the law of Moses.

Saving faith, or believing in Christ to the salvation of the soul, is found in the heart, in distinction from the understanding and every other faculty of the mind. To believe with the understanding is to assent to a proposition on conviction of its truth. This however may be done when the truth itself is disagreeable. But, to believe in Christ with the heart, supposes not only evidence that Jesus is the Christ; but it supposes love to God. Hence, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Justifying faith therefore implies a new heart; it implies a right spirit, which is the Spirit of Christ: "for if any man have not the Spirit of Christ he is none of his." A true believer therefore, is not in a state of nature—his eyes are opened, he sees God to be glorious, and Christ to be precious. If any man therefore, be in Christ he is a new creature. And, between the new creature, and faith in Christ there is no material difference; their essence is the same. For a confirmation of this see Galatians vi, 15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Compare this with Galatians v, 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. And in his first Epistle to the Corinthians, vii, 19, the apostle declares, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Hence it is evident that Paul considers the essence of true religion to consist, either in keeping the commandments of God, or in faith, which worketh by love, or in the new creature. These things are not to be separated. Therefore, though Paul preached justification by faith and not by the law of Moses, or by the

deeds of the law; nevertheless, he did not mean to preach justification by faith without the new creature, or without keeping the commandments of God. Neither did he preach justification by a faith in Christ which did not work by love. A believer in Christ, therefore, is a subject of the special influences of the Divine Spirit. Hence the salvation of the believer is not of himself. He can rejoice in Christ Jesus, having no confidence in the flesh. By having no confidence in the flesh the apostle meant, that he had no confidence in any works of righteousness which he had done before his conversion. For all the righteousness which any man has before his conversion is as filthy rags. Such a righteousness as this the true believer renounces. But the righteousness or virtue which consists in renouncing it, he does not, he cannot renounce.

But what is it to be justified from *all things*, from which we cannot be justified by the law of Moses? Justification is an act of God, in which we are accepted of God "in the beloved." In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. Such are justified from all things. That is they have obtained the forgiveness of *all* their sins. None of the sins of the justified will be brought against them in the great day of judgment: they will therefore be exempted from all future punishment: they will come into full possession of eternal life. All that are justified will finally be glorified. For between justification and glorification there is an inseparable connexion. Justification therefore implies regeneration. For God does not justify any whom he does not regenerate. And all the regenerate are justified from all things, from

which they cannot be justified by any works of righteousness *antecedent* to regeneration. "But," says Paul, "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Thus, by Christ all that believe are justified from all things, from which the Jews could not be "justified by the law of Moses; meaning, by the law of Moses, the law of circumcision, or the law of sacrifices and burnt-offerings, or any Mosaic ceremonies whatever. Neither can Jew or Gentile be justified, aside from Christ, by any works, deeds, or performances whatever. This does not suppose, however, that a person cannot be justified who does the things required in the moral LAW; but then it ought to be remembered that no person ever will or can do the things required in the DIVINE LAW, without the grace of God, the special influences of the Holy Spirit through Jesus Christ.

I would just observe for the illustration of the phrase, Justification from *all things*, that among the Jews there were certain crimes, of which, if any were guilty, they could not, according to the Mosaic code of laws, escape punishment, even if, in the sight of God, they were ever so penitent. Achan, therefore, must be stoned to death, even if he *were* truly penitent, after he had taken the wedge of gold and Babylonish garment.

Hence, there is an essential difference between what the apostle means by the law of Moses, in the text under consideration, and the LAW of ten commandments, or the two commandments on which hang all the LAW and the Prophets. Therefore repentance towards God, and faith in the Lord Jesus Christ, or the keeping of the commandments of God, with an upright heart, will secure our justification from all

things, from which, neither Jew nor Gentile can be justified by the law of Moses.*

Justification, when considered as an act of God, in distinction from the work of God in regeneration must always be looked upon as an act of God, subsequent to the new birth. In this view of justification, it ever supposes some real moral goodness in the person, antecedent to his being justified.† That is, no one can be justified before he has put on the new man, which after God is created in righteousness and true holiness. This agrees with a command of God in Deut xxv, 1; "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." After this manner, all matters will be conducted in the great day. God will then openly justify the righteous, and condemn the wicked. The King will say to the righteous, Come ye blessed; but to the unrighteous, Depart ye cursed. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

* "Works of evangelical obedience are not opposed to faith in justification. By works of evangelical obedience, I mean such Christian duties, as are fruits, not of our own power and strength, but of God's Spirit, done by the assistance of his grace. And that these are not opposed to faith, is undeniably evident, because faith as including the new nature, and the keeping of God's commands, is made the usual condition of justification. Nor can it be otherwise, when other graces and virtues of the Christian life, are made the terms of pardon and acceptance with heaven, and of our title to the merits of Christ's death, and the great promise of eternal life.

What privilege then hath faith above other graces in this matter? Are we justified by faith? we are pardoned and accepted with God upon our repentance, charity, and other acts of evangelical obedience. Is faith opposed to the Mosaic law in justification? so are acts of evangelical obedience; *circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.* Does faith give glory to God, and set the crown upon his head? Works of evangelical obedience are equally effects of divine grace, both preventing and assisting us, and indeed are not so much ours as his; so that the glory of all must needs be entirely resolved into the grace of God, nor can any man in such circumstances with the least pretence of reason, lay claim to merit, or boast of his own achievements."

[Dr. WILLIAM CAVE, on the life of the Apostle Paul.

† Dr. Doddridge, in his Paraphrase on Rom. iv, 5, says, that God "justifieth even the *ungodly*, if he repent and return." And it is abundantly evident from the Scriptures, that no person is justified, remaining impenitent. These words, "*Blessed is the man to whom the Lord imputeth not sin,*" will apply only to the penitent. "It is the character of that man to whom this blessedness belongs, that in his spirit there is no guile."

The holy Scriptures distinguish between the righteous and the wicked, by doers of good and doers of evil, by doing the sayings of Christ, and doing them not.

Justification sometimes expresses nearly the same idea as regeneration. We have an instance of this in Paul's Epistle to the Romans. "Now to him that worketh is the reward not reckoned of grace but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." In a sense then God justifies the ungodly. But the ungodly are the wicked. Does God justify the wicked? if so he will save them; for, "whom he justified, them he also glorified." God will not, however, justify and glorify the ungodly, as such. Why then is it said, that God "justifieth the ungodly?" Because, in justifying them, he *causes* them to become godly; that is, in this case, justification necessarily involves regeneration. In no other sense, can it, with any propriety, be said, that God justifies the ungodly.

When regeneration and justification are considered as two distinct acts of God, then regeneration, in the order of human thoughts, is prior to justification. Consequently every justified person is a righteous person; the same as, "If any man be in Christ he is a new creature." Justification supposes antecedent moral goodness. But before a man is regenerated, he is entirely destitute of all moral goodness, that is, of every saving grace. "As it is written, There is none righteous, no, not one:" that is, no one is righteous, till he is made so, "by the washing of regeneration, and renewing of the Holy Ghost."

God, in justifying the ungodly, communicates saving faith; for men are justified by faith, without unregenerate works. Therefore, "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Hence God is "the Justifier of him that believeth in Jesus." The apostle puts him that believeth, in opposition to him that

worketh, because there is no agreement between saving faith, and unregenerate works. Well, then, might the apostle say, that, to him that worketh not, but believeth, &c. his faith is counted for righteousness. He who worketh, in the real sense of the phrase, is not only destitute of true faith, but of every Christian grace or true virtue. Now, to him that worketh, the reward is not of grace, but of debt. If we were justified by unregenerate works, grace would be excluded. "If it be of works, then is it no more grace."*

No sinner can be justified until he leaves off working, and believes on him that justifies the ungodly. Such will be justified from all things, from which they cannot be justified by the law of Moses.

Not to do *that* work, which the apostle puts in opposition to faith, is a Christian grace, a real virtue. Of this virtue or righteousness, the Jews were ignorant, and therefore, "went about to establish a righteousness of their own." They sought justification, not by faith, but as it were by the works of the law. They obtained not the object sought; they stumbled into perdition: for all the while they sought salvation by their own works, they rejected the Saviour, Jesus Christ. "For they stumbled at that stumbling stone."

So it is now; for they, who are seeking to be justified and saved in a way opposite to faith or holy obedience, are rejecting the only Saviour, Jesus Christ.

When the apostle sets faith in opposition to works, he always means the works of the unregenerate. Therefore *not* to work in this sense, is, no longer, to go about to establish our own righteousness. It is to comply with an exhortation of the prophet Isaiah, "cease to do evil; learn to do well"

This saying, "To him that worketh is the reward not reckoned of grace but of debt," means the working of the unregenerate. For if God should annex a reward to such works, it would not be of grace, but of debt: Because the subjects of such works are not

* Rom. xi, 6.

subjects of grace. They are not the fruits of the Spirit of grace. If men, therefore, should receive a reward for such works, it would be a reward of debt in opposition to grace. Nothing of the special grace of God is concerned in the case. Salvation "is therefore of faith, that it might be by grace." Salvation through faith must be by grace, because faith is a gift of grace. The Author of salvation, is also the Author and Finisher of faith. The believer is brought into this blessed condition, by the power of the Holy Ghost in regeneration. And "being justified by grace, he is made an heir according to the hope of eternal life."*

If faith did not comprehend in its nature holy love, it would not be saving faith, and salvation would not be inseparably connected with it. And if faith did not consist essentially in love to God, justification by faith would not be by the grace of God: it would be "as it were by the works of the law;" it would not be of grace but of debt.

To be justified by *a faith* which did not imply repentance and godly sincerity, would make Christ the minister of sin.

Therefore, when we are said to be justified by faith, without works or without the deeds of the law, it does not mean, that we are justified without charity, or without keeping the commandments of God. None can be justified on whose heart the divine law is not written.

But, all who are united to Christ, by whatever name the uniting act is called, are justified from all things, from which they could not be justified by the law of Moses.

Hence we are led to a correct understanding of the following passage in Paul's Epistle to the Galatians. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of

* Titus iii, 7.

the law: for by the works of the law shall no flesh be justified."

The only foundation, or meritorious cause of justification, and of all good to man, is the Lord Jesus Christ. Nevertheless, to know what is the necessary qualification, in order to justification and salvation, is exceedingly desirable, and highly important.

And although we cannot be justified by the law of Moses, as it has now been explained; yet, in order to eternal life, we clearly see the absolute necessity of keeping the commandments of God in the sense in which Samuel and David, Caleb and Joshua, kept them. "For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but the keeping of the commandments of God." "And without holiness no man shall see the Lord."

With these things agrees the saying of Peter, when he opened his mouth, and said, "of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him."*

* Acts x, 34, 35.

SERMON XIII.

THE POWERS OF MAN INADEQUATE TO HIS OWN REDEMPTION.

I PETER, i, 18, 19.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

THE apostle Peter exhorts the saints, whom he addresses in this chapter to be steady and sober, and, to persevere in holiness to the end of life. He exhorts them as obedient children, not to walk as they had walked, 'fashioning themselves according to the former lusts in their ignorance, "But," saith he, "as God, who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy. And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

The good, and well informed people, to whom the apostle wrote, knew that they were not redeemed from their former wickedness with corruptible things, as silver and gold, though they had been taught it by tradition from their fathers. The Jewish converts, whom the apostle addresses, scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, were not governed in their belief and practice, by tradition from their un-

believing fathers: Because by the coming of Christ, they were extricated from the yoke of bondage under which they laboured in observing the Mosaic ceremonies. They knew that circumcision in itself was nothing. And they knew that the sacrifices, and offerings, and burnt-offerings of the law of Moses, could do nothing towards taking away sin, only, as they had respect to Messiah. And as his precious blood, as of a lamb without blemish and without spot, had been already shed for the redemption of man; believing Jews therefore had nothing more to do with corruptible things, even as types or shadows of him who was to come: for they knew that silver and gold were wholly inadequate to the taking away of sin, or the ransoming of one soul from his vain conversation. And the supposition that such corruptible things could redeem from sin, must be a vain tradition received from the unbelieving and inflexible Jews. To these traditions, Saint Paul before his conversion, was exceedingly attached. Of this he informs us in his Epistle to the Galatians: "For ye have heard, of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the *traditions* of my fathers." Typical sacrifices, Mosaic ceremonies, or human inventions, together with all the silver and gold of this world, can do nothing towards redeeming one soul from sin and death. The precious blood of Christ alone is the price of man's redemption. Nothing that man can bring to the Lord will answer as a substitute for this precious blood. Thousands of rams, and ten thousands of rivers of oil, will not answer the place of atonement; nay, there is nothing that fallen man can do or suffer, which will in any measure fill the place of atonement, or answer as a substitute for the precious blood of Christ.

DOCTRINE.

The precious blood of Christ as of a lamb without blemish and without spot, is the sole price of man's redemption.

In this proposition there is implied the following:

Man can do nothing by which he can redeem himself from sin. To this proposition with an improvement of it, we shall pay attention, before we proceed to consider the main *doctrine*.

Redemption from sin is the work of Christ, and not the work of man. That Christ might redeem man from sin and death, HE CAME INTO THE WORLD TO DO THE WORK, WHICH WAS ASSIGNED HIM OF THE FATHER BEFORE THE WORLD WAS. The consideration of this must be referred to its proper place—Man cannot redeem himself from sin.

By sin, is meant spiritual death, or that moral depravity of which all mankind are subjects. By the disobedience of Adam, many, yea, all men were made sinners. Adam did eat of the forbidden tree and died: and all his posterity died with him. They are sunk deep in death. All mankind are dead in sin is certain, because, "If one died for all, then were all dead." This is the death of which mention is made in Paul's address to the Ephesians, "You hath he quickened, who were dead in trespasses and sins." From this state of sin, which is moral death, no man can restore himself. He is sunk too deep in death for any human arm to reach him: no created power can rescue him from this awful abyss.

The body of death cannot raise itself: and the man dead in sin cannot do any thing which shall be accepted as a ransom for his redemption from this wretched situation into which sin has plunged him. God has power sufficient to restore man; his arm is strong and his understanding is infinite. God is perfectly acquainted with the condition of fallen man; and he is able to deliver him from this state, to raise him from

the pit of death into which he is fallen. None can sink beyond the reach and power of the Almighty. God is able to do every thing; but wretched man, sunk thus deep in death can do nothing, can give nothing to God, which will be accepted as a ransom, or as a price of his redemption. If we were able to make a sacrifice equal to that of king Solomon at the dedication of the temple, it would be nothing as a ransom from sin. Yea, it would fall infinitely short of redeeming from one transgression. "Twenty-two thousand oxen and one hundred thousand sheep" offered as a burnt-offering, would do no more towards taking away sin or redeeming us from death, than the burning of a straw.

Man cannot redeem himself by burnt offerings, nor by any sacrifice whatever. Sin has reduced man to such a state of weakness and poverty, that he is utterly unable to give any thing to God as the price of his redemption. If some one infinitely superior to himself do not undertake for him, he is forever undone, he must remain eternally in death. And being dead in sin, if he be not redeemed, he must suffer the wrath of God forever: "For the wages of sin is death." Moral depravity, which is spiritual death, deserves eternal death. The first death, if we be not delivered from it, will bind us over to the second death, which is to be cast into a lake of fire." "And they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death."

Man cannot give to God a ransom for his sin, by any sufferings which he can endure. There is nothing meritorious in suffering our due deserts. Sinners' suffering the second death, which is the desert of sin, can never redeem from moral death, which is sin itself. If a sinner deserve everlasting death for his sins, it is a very plain case, that he cannot, by suffering, redeem himself from those sins for which he deserves to suffer forever. And if he cannot redeem himself from sin

itself, then, he cannot redeem himself from the suffering which he still deserves.

If, therefore, a sinner be ever redeemed from his vain conversation, it must be by one, whose conversation is not vain: his moral character must be spotless and pure. A criminal can be redeemed, only, by one who is perfectly free from criminality himself. None but the innocent can redeem the guilty. Hence a mediator cannot be perfectly qualified for that office unless he be perfectly free from transgression himself. If he be guilty himself, he is liable to prejudice, and therefore may justify the wicked to the great injury of the upright and innocent. To redeem the guilty, or, to plead the cause of the innocent, it is necessary that the person himself be innocent.

Adam was once in a situation in which he might have saved himself, and all his posterity from death. God made him upright, and placed him in the garden of Eden, allowing him to eat of every tree of it, except one. Of that tree he might not eat; he might not touch it, lest he die. Hence God said to him, *In the day that thou eatest thereof thou shalt surely die.* This was spoken to Adam as a covenant head of his posterity. Therefore on his dying, death was entailed to all mankind. On the other hand, if he had obeyed God, and refrained from eating, he would have saved himself; and his whole posterity would have had life forevermore. They would not have known spiritual death; and therefore, the second death could have had no power over them. Being innocent, they would have been free from suffering, and, being obedient, God would have made them happy. "The law worketh wrath," but not to the innocent: it demands suffering, but of the transgressor only.

Adam disobeyed the law of his Maker; he became a transgressor of a reasonable requirement, therefore he lost the character not only of a good man, but he lost the office and honour of being the saviour of man. And to recover that character, to regain the station

from which he fell, was utterly impossible. To save himself and his posterity was now infinitely beyond his power. He could destroy mankind; he could involve them in the horrors of death; but he could not restore them. He had power to kill, but he had no power to make alive. Sin therefore will have dominion over mankind, unless one appear 'who is able to speak in righteousness, and is mighty to save.' *Sufferings* will not redeem from sin, nor from the wages of sin.

Neither can man redeem himself from his vain conversation, by any *obedience* which he can perform.

If a sinner should live in perfect holiness all the residue of his existence, this would by no means be a sufficient price for his redemption; it would not be an atonement for sin. If we become subjects of holiness through the atonement of Christ, then, it is most evident, that our holiness cannot take the place of atonement itself. However precious in the sight of God holiness is, he never intended that the holiness of man should be the price of man's redemption.

Let us therefore proceed and prove that the carnal mind is taken away, and the divine image restored, and all the Christian graces given to man through the redemption there is in Christ Jesus.

Some think that God might consistently make sinners *holy* without the atonement of Christ. But in order to the remission of sin and the salvation of the sinner, they say it is necessary that there should be an infinite atonement.

But the blood of Christ is as necessary in order to the *taking away* of sin, as to the *remission* of sin. For no sinner can obtain the pardon of sin without repentance, and no sinner can repent except it be given him of God. "No man," says Jesus, "can come to me except the Father who sent me draw him." And no sinner will ever be drawn of the Father, in any other way than through the redemption there is in Jesus Christ. We can no more be *regenerated* without the

blood of Christ, than we can be *justified* without his blood.

That the restoration of the divine image, the giving of repentance, and all Christian graces, take place, in consequence of the precious blood of Christ, I shall endeavour to prove from Scripture.

It will be granted that every Christian grace is an effect of the Spirit of God; "because," says Paul, "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." We are raised from moral death, and our feet established on the Rock of ages, "through the blood of the everlasting covenant." It was promised Christ that he should see of the travail of his soul and be satisfied. But the soul of Christ could not be satisfied without the *conversion* of sinners for whom he died. It was promised Christ that the Heathen should be given him for his inheritance, and the uttermost parts of the earth for his possession. And this promise implies the *conversion* of the Heathen. Consequently, not only the remission of sin, not only the salvation of the soul, not only the sure mercies of David, shall be given to the saints of the most high God, through the blood of the covenant; but sinners are made saints, the enemies of God are converted into friends; Satan also is cast out, and all the saints perfected in holiness, equally, through the blood of the Son of God.

To say that the *happiness* of heaven is through Christ; and yet to say that a *heart* to relish the pure joys of that blessed world, are *not* through Christ, is, as it appears to me, very inconsistent indeed. For the saints in glory will not only praise him through whose blood, their pardon and salvation is purchased; but they will also say, "Unto him that loved us, and *washed* us from our sins in his own blood, and made us kings and priests unto God and the Father: to him be glory and dominion forever and ever. Amen." Hence, it is evident, that sinners are not only *brought* to heaven through Christ, but they are also qualified to

participate in the joys of that world, and for the society of angels, "through the redemption there is in Christ Jesus."

The Redeemer's triumph over the hard and stubborn heart of the sinner, is more glorious, than was the triumph of JEHOVAH over Pharaoh and his host, when he overthrew the horse and his rider. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him." The song of Moses at the salvation of Israel, and the overthrow of God's enemies is a glorious song: but what is this compared with the triumphing of God in subduing the hearts of men! in making his people willing in the day of his power! Every song which was ever sung by men or angels, falls infinitely short of the song of redeeming love. The song of the multitude of the heavenly hosts at the birth of our Saviour, saying, "Glory to God in the highest, peace on earth, and good will to men," was a most glorious song; and the reason is, because it was expressive of redeeming love: All the notes of it were taken from the song of redemption. The foundation of all these mighty works, and of these songs of praise and triumph, is the atonement of Christ. That all God's mighty works of grace and mercy are founded in the work of redemption, is evident from what is intimated in that early promise, The Seed of the woman shall bruise the serpent's head. And, if Christ by his death has bruised the serpent's head, then the destruction of Satan is a fruit of atonement. And how is Satan destroyed? how is the serpent's head bruised, if he always hold the empire of the human heart, and rule in "the children of disobedience?" Death came to man through Adam, and life through Christ. "For as by one man's disobedience many were made sin-

ners; so by the obedience of one shall many be made righteous."

Paul's charge to the elders of Ephesus proves that the conversion of sinners is effected in consequence of the atonement of Christ. "For I have not shunned to declare unto you the whole counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood." Now, it would not be proper to say, that Christ purchased the church with his own blood, if sinners were not converted through the blood of Christ. The church is a purchased possession. "Believers," says Paul, "are sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." The saints, he says, were chosen in Christ before the foundation of the world. And being chosen in Christ before the world was, supposes that the blood of the Lamb, slain from the foundation of the world, was the ground of this choice. None could be chosen in Christ, only, on the supposition that the atonement of Christ was, in the order of nature prior to the choice.

Christ came into the world not to call the righteous, but sinners to repentance: and "Him," says Peter, "hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel and remission of sins." Here we are expressly taught that the gift of repentance, as well as the remission of sins, is conferred on men through the blood of Christ.

It is evident that men are sanctified, as well as pardoned through Christ, by the comparison which Paul makes, in his address to the Hebrews, between the blood of Christ, and the blood of bulls and of goats. "If the blood of bulls and of goats, &c. sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered

himself without spot to God, purge your conscience from dead works to serve the living God?"

IMPROVEMENT.

1. Although it is impossible for man to redeem himself; yet, in order to his salvation, he has a great work to perform. "Therefore we ought to give the more earnest heed to the things which we have heard: For how shall we escape if we neglect so great salvation?" It is easy to determine what will be the end of them who obey not the Gospel of God. We are under strong obligations to do the commandments of God; we ought not however to confound our duty with the work of redemption. The duty to which *we* are called, and the duty to which *Christ* was called of his Father, to make an atonement for sin, are very different things. The one ought never to be put in the place of the other; this would introduce confusion into our minds. It is impossible for man to make an atonement for sin, or to give to God a ransom. God requires of us no impossibilities: his commands are all reasonable: God is not a hard man; and he is no respecter of persons: but every one who doeth right, that which is well pleasing in his sight, shall be rewarded accordingly. As a man soweth so shall he also reap. No good deed shall ever lose its reward.

God has established a connexion between well doing and eternal life. Hence, "They that have done good, shall come forth unto the resurrection of life." "He that believeth shall be saved." And "Whosoever heareth the sayings of Christ, and doeth them, shall be likened unto a wise man, who built his house upon a rock." These things make it plain, that obedience to Christ secures the salvation of the soul. We ought not, however, by any means, to infer from this, that our obedience, repentance, and faith, are a balance for our former transgressions; and so a price for our redemption from sin and death. God has promised salvation to those who love him: but this love however

amiable and excellent, is not to be considered as an equivalent to the blessing promised, even life eternal. Salvation is worth infinitely more to us, than our love to God can be to him. They therefore do not feel right; yea, they are far from the humility of the true Christian, who think that they can bring any thing with them as a purchase of salvation, or as a price of redemption from everlasting punishment. With this agrees the humble address of David to his Maker: "Preserve me, O God; for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent in whom is all my delight." The idea under consideration is further illustrated by the address of Eliphaz to Job; Can a man be profitable unto God, as he that is wise may be profitable unto himself? If we do all that which is required of us, we do no more than our duty; and are therefore unprofitable servants. That is, we have done *nothing* to purchase favour at the hands of God.

God will grant salvation to them who fear him; he has laid up good things in store for them, who are faithful in his service. Christ will say to such, "Well done good and faithful servants, enter into the joy of your Lord." And in the great day, the Son of man, from his throne of glory, will say to those who had fed the hungry and clothed the naked; "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And the wicked shall go away into everlasting punishment; but the righteous into life eternal. But a crown of life, the everlasting blessedness which good men will possess in the heavenly world, does not come to them as something due for their former services; as if the most sincere and holy works were a price sufficient to redeem them from that punishment which they have deserved for their former transgressions; which is "ev-

erlasting destruction from the presence of the Lord, and the glory of his power."

It is impossible for the most refined and exalted virtue to obtain heaven in a way of purchase. To the penitent, forgiveness of sin is promised, but not because repentance of sin is adequate in value to the remission of sin. And salvation is promised to him that believeth; but not because faith is equal in value to salvation. Upon such a principle as this no one could obtain salvation: it would be as impossible as to obtain redemption from sin, by corruptible things, as silver and gold.

For sinners to obey God, to keep his commandments, to repent of sin, and to believe in Jesus Christ, is not impossible. But for man to give a ransom for his soul, or offer any thing which shall be a price of redemption from sin and death, is absolutely impossible. This price then is not required at our hands.

Rich provision is made in the Gospel for our future and everlasting well-being: and whosoever will may come and partake, and live forever. The language of the Gospel is, "Ho every one that thirstest, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Instead of being invited to come with the price in our hands, we are invited to come and partake, without money and without price. Although sinners are in a perishing condition, yet there is balm in Gilead, there is a physician there; and if we make proper application to the Spiritual Physician, we shall be healed of every malady, without money and without price. Sinners are invited to the Gospel feast, the marriage supper of the Lamb, in the language of a parable thus: "Tell them that are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage."

The spiritual "Siloam" is at hand, in which, "Go, wash," says Christ, "and be clean." "A fountain is open-

ed" in the Gospel, "to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." There is to be found in the Gospel every thing which is necessary for all sinners, whatever may be their situation. If they be wretched, and miserable, poor, blind, or naked, every thing is ready to suit the circumstances of each and all of them. It provides gold tried in the fire for the poor, that they may be rich; white raiment to clothe the naked, that the shame of their nakedness may not appear; and eye-salve for the blind that they may see. The advice of the benevolent Redeemer to sinners is, to buy these good things, without money and without price. And these invitations are made on the ground of atonement, the sure foundation laid in Zion, on which they who build are safe; and shall not be confounded world without end. But, "Other foundation can no man lay."

An atonement is already made. Of us it is not required. For man to atone for his own sin is utterly impossible. For, the work of atonement, not only implies sinless obedience, but it requires other qualifications, with which no mere creature ever was or can be endued. It never can be said of a sinner that he has not sinned, however perfectly free from sin his future life may be. If, therefore, God required of us an atonement for sin, no flesh living could be justified. Hence atonement cannot be made by human obedience, let it be ever so perfect; nor by our sufferings, let them be ever so great, or ever so far extended. An impenitent criminal obeys no law in suffering the penalty of it. There is no virtue, therefore, in suffering, except it be in obedience to lawful authority, and in a good cause. The sufferings of Christ were virtuous, because he endured them, while employed in the work properly assigned him. Christ came into the world to do his Father's business, the will of him who sent him. Had Christ forgot the errand for which he came into the world, or had he been busy here and there like an unfaithful servant, his suffer-

ings, in those circumstances, however great, would have been entirely destitute of all virtue or merit.

2. What God requires of man in order to salvation is reasonable.

The rich man of whom we have an account in the Volume of truth, was not required to sell all his possessions, and give to the poor as a ransom for his soul. For this purpose the demand was not made. But it was promised him, that if he would sell all he had and give to the poor, he should have treasure in heaven. This was a reasonable service; for treasure in heaven was worth infinitely more than all worldly possessions. But his covetous heart was so attached to the world, that he would not obey this reasonable command. Hence, "The carnal mind is not subject to the law of God, nor indeed can be." It is the nature of such a mind to be displeased with every divine command. Man must be delivered from the carnal mind, before he can cordially say, "O how love I thy law." The WORD and LAW of God are not sweet to the taste of any but those whose minds have been sweetened by divine grace. God can take away the stony heart; but while it remains, the sinner is not in subjection to the DIVINE LAW. Sinners will hold fast their deceit until they are compelled to let it go, by being made willing in the day of God's power.

It is evident why sinners are unhappy, and far from salvation; because they seek to redeem themselves, or to make an atonement for their sins, that they may be saved in their own way, independent of divine grace and mercy. They do not like God's way; they prefer some other way. They do not like the foundation which God has laid for them; they will not build on God's foundation, they choose one of their own construction. They do not like God's righteousness; they therefore go about to establish one of their own. They do not like to be saved in a way of submission: self-denial is a painful doctrine to the selfish mind. If we would be saved by Christ, we must take up our

cross daily, and follow him. If we deny him, he also will deny us when we appear before his judgment seat.

Conversion, therefore, is absolutely necessary to salvation. Submit to Christ and you are happy; reject him, and you are undone forever.

3. What God has done for the redemption of sinners lays a foundation for everlasting thanksgiving.

“O Israel,” says God to his people, “thou hast destroyed thyself; but in me is thine help.” That man may be saved after he has destroyed himself, raises a monument of eternal praise to him who laid the foundation. Blame belongs to man for destroying himself; but all the praise of his restoration from the pit of ruin, belongs to God. “Not unto us,” is the language of the good man, “O Lord, not unto us, but to thy name give glory, for thy mercy, and for thy truth’s sake.” The good man knows that he has not redeemed himself; and having found Christ the only Rock of his salvation, he is sensible of his own nothingness, and ascribes all the praise to him to whom it is due. “All things,” says he, “are of God, who hath reconciled us to himself through Jesus Christ:—for we are the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

The whole building of God, from the first foundation to the head stone of the same, is of grace. And, “when the Lord shall build up Zion, he will appear in his glory. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

SERMON XIV.

A MUTUAL TRANSFER OF RIGHTEOUSNESS AND
GUILT NOT IMPLIED IN ATONEMENT.

1 PETER i, 18, 19.

—*Ye were redeemed—by the precious blood of Christ, as of a lamb, without blemish and without spot.*

DOCTRINE.

THE sole price of redemption from sin, is the precious blood of Christ, as of a lamb without blemish and without spot.

But what is implied in the precious blood of Christ, as of a lamb without blemish and without spot, when considered as the sole price of man's redemption?

I will endeavour to answer this inquiry in the negative, and in the positive.

I. Negatively: The negative answer will contain a number of particulars.

1. The precious blood of Christ which was shed for man's redemption does *not* suppose that while his body lay in the tomb, his soul was in the place of the damned.

I believe it has been thought by some, that when Christ yielded up the ghost, his departed soul went to the place of the damned. This sentiment is founded on what David says concerning him, as in the Acts of the Apostles; "I foresaw the Lord always before my face; for he is on my right hand that I should not be moved: therefore did my heart rejoice and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in *hell*, neither wilt thou suffer thine Holy One to see corruption." The Greek word, *ᾗδης*, which is translated *hell*, does not mean the

place of the damned. The place, into which the wicked are cast in the future state, is expressed by the Greek word, *γέεννα*. The hell in which Christ was not suffered to remain, means the situation of the soul while separated from the body. The soul of Christ was not suffered to remain in that state, nor his body to see corruption. This separate state is expressed in the Acts, by the English word, *Hell*. But in the true sense of the word in the Original, *all* souls separated from the body are in hell; not only the souls of the wicked but also the souls of the righteous; for the souls of both are equally separated from the body. Though some may think that the soul of Christ was in hell while his body was in the grave, and that this was necessary in order to his making atonement for sin; yet it is a fact, that the soul of Christ while his body was in the grave, was in Paradise: This is evident from the encouraging and animating promise of Christ to the penitent who expired with him on the cross. The penitent prayed Christ, saying, "Remember me when thou comest into thy kingdom." The dying Redeemer, the Lamb of God, replied, "To-day shalt thou be with me in Paradise." Paradise is always considered as a place of happiness. The souls of good men, the disciples of Christ, as soon as the body dies, go into Paradise; that is, into a state of complete happiness, where there is no mixture of evil. So also, did the soul of Christ, as soon as he gave up the ghost upon the cross, go immediately to Paradise, where he was perfectly free from all suffering: he never suffered another moment, after he cried aloud upon the cross and yielded up the ghost.

2. The precious blood of Christ, which was shed for the redemption of sinners does not suppose that his life was taken from him without his consent. When a mere man is pierced through the heart, he dies; he must die; it depends not upon his choice, in the least degree, whether he shall die or not. But with Christ, the Lord from heaven, it was quite otherwise; he

yielded up the ghost when he chose to do it. Christ chose to die upon the cross; it was necessary that he should expire there, that the Scriptures might be fulfilled. See the history of the case according to St John; "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers, with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled. A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced."

All matters therefore were conducted agreeably to the construction of things, in the covenant of redemption before the world was; which things were a mystery, kept secret in the counsel of the divine will, until after the apostasy, and especially till the coming of Jesus Christ. The life of Christ could have been prolonged, had it been viewed necessary in the counsel of heaven. Though Christ commended his Spirit into the hands of his Father, and gave up the ghost when he chose to give up the ghost, yet they who conspired against him, and nailed him to the cross, were, indeed murderers. They meant to kill him; murder was in their hearts. Christ had power to lay down his life, and he had power to take it again. This commandment, saith he, I have received of my Father; that is, it was agreed upon in the covenant of redemption. "Men can do nothing to frustrate the divine decrees, God will accomplish all his purposes, and in his own way. "Why then do the heathen rage,

and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us brake their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Though the enemies of Christ might think themselves able to kill him; and in this way to carry an important point against him; yet they will find, to their everlasting confusion, that he is the Almighty and can arise above all the evil which they may bring upon him, "and break them with a rod of iron; and dash them in pieces like a potter's vessel!" Let Kings then, and Judges, and all the people fear the Lord, and rejoice with trembling. Let them kiss the Son lest he be angry, and they perish from the way, when his wrath is kindled but a little. "Blessed are all they that put their trust in him."

3. Being redeemed by the precious blood of Christ, as of a lamb without blemish and without spot, does not suppose that Christ was *punished* for the sins of men; or, that he bare our sins, in the same sense in which the wicked bear their own sins.

It is not proper to say that ever any one was *punished*, except for his own fault, or transgression of some law. It is not expressed in any part of the word of God, that Christ was *punished* for his own sins or for the sins of any other person.

It is granted that Christ *suffered*; and that his sufferings were exceedingly great. It is granted, that for us, for our redemption, for our salvation, he suffered; that he died for us; that he was "delivered for our offences, and was raised again for our justification." Christ could not suffer and die for his own sin, for he had none. "Who did no sin, neither was guile found

in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." We grant that when he suffered, it was on account of our sins; and that we might be redeemed from them. "Who his own self," says the apostle Peter, "bare our sins in his own body on the tree; that we being dead to sin should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

Now the question is, in what sense did Christ bear our sins? and in what sense are we healed by his stripes? Christ did not bear them in the same sense in which transgressors bear their own sins. It is evident from many places of Scripture, that for a person to bear his sins, is to be punished for them. Aaron and his sons were commanded of God, to be furnished with such a dress as he had prescribed, "when they should come near unto the altar to minister in the holy place; that they bear not iniquity and die." And the Lord saith in another place; "They shall therefore, keep mine ordinance lest they *bear sin* for it." And the Lord spake unto Moses, saying; "And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin." Bearing sin in these places and in many others, that might be mentioned, evidently, means to be *punished* for it. In this sense, Christ did not bear our sin. Christ suffered in his body on the tree on account of our sin; and this suffering was included in the work of redemption, which opens the way for our salvation. This suffering was necessary in the divine estimation, in the same sense that the shedding of the blood of Christ was necessary. A person bears his sin when it is imputed unto him. "Blessed" then "is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." When sin is imputed to a person it supposes that he has to bear the punishment of it; and therefore

when it is not imputed, it is forgiven, and the punishment, of course, not inflicted. Christ's bearing our sins in his own body on the tree, supposes, that his blood, which speaketh better things than the blood of Abel, will take away sin, if suitable application of it be made to the mind of the sinner: For this reason, the language of the redeemed is, "Unto him that loved us, and washed us from our sins in his own blood." Christ having shed his blood for us, so far as application of it is made, all sin will be taken away. "Therefore, once in the end of the world, the Son of man hath appeared to put away sin by the sacrifice of himself." When our sins are forgiven through the blood of the Lamb, it may be said that Christ has borne them away; in the same sense as when he heals the sick, he is said to bear their sicknesses. This is fully illustrated by what we find in St. Matthew, viii, 16, 17. When the even was come they brought unto him, (that is to Christ) many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses.

4. Being redeemed by the precious blood of Christ, as of a lamb without blemish and without spot, does not suppose, that the righteousness of Christ is transferred from him to those for whom he died. A transfer of righteousness is not necessary to salvation.

When we were without strength, in due time, Christ died *for the ungodly*. Christ was obedient unto death even the death of the cross, for our benefit, for our salvation. We are redeemed from our vain conversation, by the precious blood of Christ, as of a lamb without blemish and without spot. But this does not suppose that his righteousness becomes our righteousness; or that his obedience becomes our obedience. This is impossible in the nature of things. The way to be righteous is to do righteousness, is evident from what is said by Saint John, "Little children, let no man deceive

you: he that *doeth* righteousness is righteous, even as he is righteous." That is, he that doeth righteousness is righteous even as Christ is righteous. Therefore the way to be righteous as Christ is righteous, is not to have his righteousness transferred to us, but that we *do* righteousness. No man can be righteous except he himself do that which is right. To be right in the sight of God, we must act with an upright heart: it must be our *own* uprightness, and not the uprightness of *another*. "Christ was manifested to take away our sins; and in him is no sin." But our sins are not taken away by the transferring of his righteousness to us, and our sins to him. When Christ takes away our heart of stone, he does not take that hard heart to himself; there is no hardness transferred to him from us.* And so, when we are made righteous through the obedience of Christ, his righteousness does not become our righteousness. God can make us holy and happy, in consequence of the righteousness of Christ; or he can justify us through the redemption there is in Christ Jesus. But this does not make our sin to be his sin, nor his righteousness, our righteousness. Where it is said, He was made sin for us; the meaning is, he was made a sin-offering for us, which, according to the original plan in the covenant of redemption was necessary; and, to answer the type according to the Mosaic dispensation, it was necessary that Christ should give "himself for us, an offering and a sacrifice to God for a sweet-smelling savour."

"Some, however, may still ask, does not the Scripture speak of *imputation*? and does not imputation suppose that God may and does *transfer* both righteousness and unrighteousness, from one person to another?" The Scripture speaks of good and bad actions being imputed: but when this is done, the good actions are imputed to those who do them; and a reward is

* Ezek. xxxvi, 26.

connected with them. And bad actions are imputed to those who do them, and they are punished accordingly, unless forgiven. "This will appear, if we consider the Scripture account of *imputation*. According to the Scripture, a man's own actions are imputed to *himself*, when he receives the due reward of his deeds." Abraham believed God, and it was counted, or imputed, to him for righteousness. It was Abraham's faith, which consisted in exercises of his own mind that was imputed to him, and not the faith of another. It is not said *Christ* believed God. and this faith or virtue was imputed to Abraham. But *Abraham* himself believed God, and it was imputed to him for righteousness. Abraham was rewarded according to his faith, and he received the benefits of his own righteousness. Abraham became a righteous man when he was converted from idolatry, being called of God from the land of Ur of the Chaldees.* If Abraham, when called from the land of idolatry, had not been effectually called, or converted from sin to holiness, he would not have believed God; and there would have been no true virtue in him to be imputed for righteousness, or for which he would, in any sense, be entitled to a reward. If Abraham had not been the friend of God, had he not walked in the fear of God with a perfect and upright heart, there would have been no virtue in his faith; and God would not have said unto him, "Fear not, Abraham; I am thy shield and thy exceeding great reward." The faith of Abraham was imputed for righteousness, because it included in its nature cordial love to God his Maker.

Shimei, who had deserved to die for cursing David came to him and said, "Let not my lord impute iniquity unto me." That is, "let me not suffer the just consequence of my own personal criminality. Thus men's actions are imputed to *themselves*, when they receive the good or evil which their actions deserve."

* Gen. xi, 31.

It may be thought by some that there are certain texts of Scripture, which militate against the sentiment now expressed. Let us attend then and examine some of those passages of Scripture which seem to favour a contrary sentiment: as 1 Corinthians i, 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. The object of the apostle in what is here declared is evident from the inference which he draws from it; which is contained in the next verse. That according as it is written, "He that glorieth, let him glory in the Lord." But why should he draw such an inference? Answer, because we receive wisdom, righteousness, sanctification and redemption, from God, through the Lord Jesus Christ. Man by nature is destitute of all these things. By nature, he is unwise, unrighteous, unholy, unhappy. He is foolish, stout-hearted, and far from righteousness, and, therefore, far from redemption or salvation. Have we true wisdom? Have we ceased to say in our heart, with the fool, there is no God? Then we are in Christ Jesus who of God is made unto us wisdom. That is, God has made us wise through Jesus Christ. By nature there is none righteous, no, not one. Are we righteous? if so, we are new creatures; we have "put off the old man,"—and "put on the new man, which after God is created in righteousness and true holiness." Through the grace of God we are made righteous, by Christ Jesus: we are sanctified by the spirit of grace, and redemption is ours: we are the redeemed of the Lord. Hence, "all things are of God, who hath reconciled us to himself through Jesus Christ."

These things explain the text referred to, and agree with the context; "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought

things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that according as it is written, He that glorieth let him glory in the Lord."

Some, perhaps, will say, there is a text in Jeremiah which favours the opposite sentiment. The Prophet, speaking with reference to days of the Messiah, says, "his name whereby he shall be called, is, **THE LORD OUR RIGHTEOUSNESS.**" The Prophet introduces the phrase, **The Lord our Righteousness**, thus: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **The Lord our Righteousness.**" As Judah and Israel were to be saved, by the righteousness of the righteous Branch, which God would raise up unto David; there was no impropriety in his name being called, not only the Righteous Branch, but the **Lord our Righteousness**. Not only Judah and Israel must be saved by the Righteous Branch; but there is no other name given under heaven among men, whereby any man can be saved, beside the name of Him, whose name is, **The Lord our Righteousness**. But it does not follow from this, that the righteousness of Christ is transferred, or imputed to us, in any other sense, than, that we are benefited by it.* This righteousness is the foundation of our salvation, the only ground of hope. Were it not for this Righteous Branch, whose name is, **The Lord our Righteousness** none could be saved. All mankind must sink into eternal despair. Hence, if we would be saved, we

* They who say, that Christ is made our righteousness, by his righteousness imputed to us, have the same reason to say also, that he is made our wisdom, by his wisdom, imputed to us, &c. [WHITBY.] "But who can have wisdom, health, or liberty, by imputation?" "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." If we be not righteous ourselves, the righteousness of another will not save us. "Know ye not that the unrighteous shall not inherit the kingdom of God?"

must look to him whose name is The Lord our Righteousness. "Look unto me," says God by the prophet Isaiah, "and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." The peace of them therefore, who obey the Lord shall be as the River, and their blessedness as the floods of the sea.*

But let us illustrate more particularly, by comparing Scripture with Scripture, how, or in what sense, Christ is The Lord our Righteousness. Christ is The Lord our Righteousness, as it is through his righteousness that we become righteous. By nature, we all are entirely destitute of righteousness. "There is none righteous, no, not one." We are all, not only destitute of righteousness, but dead in trespasses and sins. And of ourselves we can never become righteous. Being dead in sin, none can arise but by the mighty power of God. And the same Power which raised Christ from natural death, is displayed in raising the sinner from moral death. And this glorious display of the power of God in raising sinners from sin to righteousness and true holiness, is through the righteousness of Christ; the righteousness of him whose name is The Lord our Righteousness. This agrees with the saying of the apostle, "By the obedience of one shall many be made righteous."

Paul says to the Colossians, Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is *Our Life*, shall appear, then shall ye also

* Lowth's Translation.

appear with him in glory." So then Christ is said to be the *Life* of the believer: but he cannot be the Life of the believer in any other sense than that he is the *Cause* of the believer's life. So Paul, in another place, says; "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Paul lived a spiritual life: he himself lived: it was not an imputed life. The life of Christ was not imputed or transferred to him: he lived, but Christ was the *Cause* of his living. Had it not been for the righteousness of him whose name is The Lord our Righteousness, Paul would never have lived; he would have remained eternally in a state of moral death.

Jesus said to Martha, after the death of Lazarus, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection, at the last day. Jesus said unto her, I am *The Resurrection* and the life: he that believeth in me, though he were dead, yet shall he live. Now, does Christ, or the power of Christ, mean the same as the rising of Lazarus from the dead? None can suppose this. Christ's saying, I am the Resurrection, means that he had power to raise the dead. Christ was the life of Lazarus, that is, it was Christ who raised him from death. Christ is the Life of the good man, that is, it is Christ who raises him to spiritual life. We see by these illustrations in what sense the righteous Branch is The Lord our Righteousness. There is a "concinnity" in the name given to Christ by the prophet. And if good things, yea, the best things come to us through this name, which is termed The Lord our Righteousness, then let Christ, whose name is the righteous Branch, be celebrated by men and angels for ever and ever.

It is perhaps the opinion of some, that there is a passage in the prophecy of Isaiah, which makes it evident, that the righteousness of Christ is made over,

transferred, or imputed to the believer; for the church in her exalted situation, or the believer personating the church, says; ‘He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.’ If we examine the sense of the whole chapter, (Isaiah 61,) we shall readily see the sense of the passage now quoted. In the former part of this chapter, Christ is clearly brought into view: For ‘The Spirit of the Lord God is upon me, says one who is no doubt the Messiah, because the Lord hath anointed me to preach good tidings unto the meek:—to proclaim liberty to the captives; and the opening of the prison to them that are bound:—to proclaim the acceptable year of the Lord, and the day of vengeance of our God:—to comfort all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the *garment of praise* for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Here it is evident, that when the Prophet calls the church, the people of God, Trees of Righteousness, the planting of the Lord, he speaks in metaphorical language. A good man is compared to a good tree, bringing forth good fruit. He is called a Tree of Righteousness; but when this is the case, his character is expressed by a metaphor. The meaning must be that he brings forth the fruit of righteousness, that is, good fruit. The good tree bringeth forth good fruit. Men are known by their fruit. Trees of righteousness, then, are not only good trees, but they appear beautiful without. And as a garment is an outward covering; so the garment of praise is an outward expression, that the heart is filled with gratitude to God for his wonderful goodness. Trees of righteousness, the planting of the Lord that he might be glorified, is language expressive of the excellent character, and happy situation of the people of God. God has made them glorious within and beautiful without, by plant-

ing them trees of righteousness, and covering them with the garment of praise. The Lord having done so much for his people, and having expressed it in metaphors, they reply in the same kind of language; "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" God expresses what his church is by these metaphors; Trees of righteousness, the Planting of the Lord. By planting them and making them trees of righteousness, their mouth is filled with praises; saying, God hath clothed us with the garments of salvation, he has covered us with the robe of righteousness. Thus the saints are represented as acknowledging that all their righteousness and blessedness are from God. The saints will be eternally employed, in acknowledging the goodness and grace of God, in making them trees of righteousness, the planting of the Lord, that God may be glorified. The saints being trees bearing the fruit of righteousness, will always express the grace of God in their redemption and salvation. Trees full of fruit may be said to be covered with fruit; and if full of the fruit of righteousness to be covered with righteousness, or with the robe of righteousness. On such trees the Sun of Righteousness will forever shine. Hence the church in her heavenly state, is represented by a symbolical woman, clothed with the sun, and crowned with a crown of twelve stars. She is *now* clothed with the garment of salvation, and covered with the robe of righteousness. She is therefore properly represented by trees of righteousness, trees of the Lord's planting; these trees bare twelve manner of fruit, and yield their fruit every month; and the leaves of such trees will finally heal the nations.

SERMON XV.

SUFFERING THE WRATH OF GOD NOT ESSENTIAL
TO REDEMPTION.

MATTHEW xvi, 21.

From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the ELDERS and CHIEF PRIESTS, and SCRIBES and be KILLED, and raised again the third day.

Also, MATTHEW iii, 17.

And, lo, a voice from heaven, saying, this is my beloved Son in whom I am well pleased.

5. THE Son of man, in making an atonement for sin, did not suffer the wrath of God. This, in redemption by the precious blood of Christ, as of a lamb without blemish, and without spot, is *not* implied. Among all the sufferings of the Son, he never suffered the wrath of the Father.

It is granted that the sufferings of our Saviour were great and manifold. But in all his trials, and, in the midst of every scene of suffering, he was supported with the clear apprehension that his Father was well pleased with him. "Never did the Father view this Son of his love with greater complacency and delight, than when he was making his soul an offering for sin: And never did he feel" greater tenderness for him, than while enduring the bruise of Satan upon his heel, in the work of redemption. In this work he failed not, neither was he discouraged till he had finished it

upon the cross at mount Calvary. In the accomplishment of this glorious work, he forever secured the love and most cordial approbation of his Father "Therefore doth my Father love me," says Jesus, "because I lay down my life." Behold the hour cometh, yea, is now come, that ye shall be scattered every one to his own, and shall leave me alone, and yet I am not alone, because the Father is with me—And he that sent me, is with me: The Father hath not left me alone: for I do always those things which please him." This declaration of Christ was confirmed by a voice from heaven. "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED." "Expressions so unreserved, must be considered as absolutely inconsistent with any idea of God's displeasure against him, or even any absence of his Father's smiles."

It is thought by some, that because Christ has delivered us from the curse of the law, that he, therefore endured the curse himself. But could not Christ deliver us from evil without enduring *that* evil himself? Is this the way to redeem men from sin and suffering? Must the innocent Redeemer suffer the curse due to the transgressor in order to his redemption? If this be the idea of redemption, what then is gained? Is it just and right? is there any display of wisdom and goodness, in laying suffering upon the innocent, and in letting the guilty go free? If Christ have suffered the wrath of God which is due to the transgressor, how then would it be just to lay the suffering upon the transgressor also? According to this, justice requires that all sinners be saved for whom Christ died. But the Bible proclamation of redemption is through rich and free grace. Being delivered from the wrath of God, through grace, it follows that the wrath of God was not suffered by Jesus Christ.

Perhaps some will say, that this statement is not correct, that the argument is not valid, it agrees not with Scripture; for, "Christ hath redeemed us from the curse of the law," says Paul in his Epistle to the Ga-

jations, "being made a curse for us" To this I reply: if we attend to the connexion, and to that which led the apostle to this form of expression, *being made a curse for us*, we shall readily see the meaning of the text. It is granted that Christ redeemed us from the curse of the law, and that he was made a curse for us; but in what sense was he made a curse for us? This we learn from what follows: "For it is written, Cursed is every one that hangeth on a tree." The passage to which the apostle refers, is written in Deuteronomy.* "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God.)" Here we see that the man, who had committed a crime for which he was to be put to death by being hanged, was accursed of God. Among the Jews there were many ways of putting criminals to death, but we have no account that any were considered as accursed of God but those who were hanged on a tree. Those then who were put to death by being hanged were accursed of God. The Jews who were the murderers of the Son of God, viewed him as a blasphemer, and worthy of death, even the ignominious death of being hanged upon a tree. And for our redemption from the curse of the law, it was necessary for some good reason, that Christ should submit to death, even the death of the cross, or to be hung upon a tree. Christ always knew what death he should die, and that he might bruise the serpent's head, it was necessary that he should die upon a tree. Hence in a view of the predicted manner in which he must die, "Now," says Christ, "is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." This was the manner among the

* Deut. xxi, 22, 23.

Jews of executing the vilest malefactors. *Christ* was crucified, and he was put in the highest place of shame and disgrace, even between two murderers. "Then were two thieves crucified with him, the one on the right hand, the other on the left." "This was done with a view of adding to the ignominy of our Saviour's sufferings. But this act of malignity, like many other instances of the same nature, answered a purpose which the authors of it little thought of or intended. It was the completion of a prophecy of Isaiah, in which, alluding to this very transaction, he says of the Messiah, 'he was numbered with the transgressors.'"^{*} Hence, says Christ, "This that is written must be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end." Now, does it follow, that Christ suffered the curse of the divine law, and so the wrath of God, because he was treated by his murderers as one of the vilest of men; and therefore put in the place with those who were accursed of God? Cannot a good man be murdered and hung upon a tree, and yet not suffer the curse of the law of God? A law which dooms the impenitent sinner to hell, to a place where the worm dieth not, and the fire is not quenched?

One of the malefactors who expired upon the tree with Christ, was a penitent, and was, therefore, pardoned; and, on that very day went with Christ into Paradise. Did he suffer the curse of the law of God? He did not. But why? he was hung upon a tree; and it is written, Cursed is every one that hangeth on a tree. In the same sense that Christ was accursed of God, the penitent who died with him was accursed of God; but neither of them suffered the curse of the divine law or the wrath of God.

I believe, some suppose that the wine-press, mentioned in Isaiah lxiii, 3, means the wine-press of the wrath of God; and that Christ in treading this wine-press, bore the wrath and curse of God.

^{*} Porteus, Bishop of London.

But what is here said of Christ evidently expresses his complete conquest and triumph over his enemies. We have in this chapter a dialogue between Isaiah and Christ. Isaiah says, "Who is this that cometh from Edom with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" Christ answers, "I that speak in righteousness, mighty to save." Isaiah says, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?" Christ answers, "I have trodden the wine press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

There was a time when Christ was rejected of men, a man of sorrows and acquainted with grief: "but now he appears as a mighty conqueror sprinkled with the blood of prostrate enemies. *Once* he was oppressed, he was afflicted, he opened not his mouth, he was brought as a lamb to the slaughter; he was taken from prison and from judgment; he was cut off out of the land of the living; he was slain; he was buried: "but *now* he victoriously treads the wine-press of his indignation; he tramples upon the people in his anger; the day of vengeance is in his heart; he is glorious in his apparel; he travels in the greatness of his strength." There is nothing in this place which has the appearance of Christ's suffering the wrath of God, or of suffering at all. But the whole language is that of victory and triumph over his enemies. What language

can more naturally and completely express victory and triumph over an enemy than this? "AND THEIR BLOOD SHALL BE SPRINKLED UPON MY GARMENTS, AND I WILL STAIN ALL MY RAIMENT."

Some are of opinion that the great Shepherd and Bishop of our souls suffered the wrath of God, because he said to his disciples the day before the solemn scene of his crucifixion was exhibited at mount Calvary, "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." The words to which our Saviour refers, and other things in connexion, are as follows: "Awake, O sword against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: Smite the Shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones. And it shall come to pass that in all the land saith the Lord, two parts shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people; and they shall say 'The Lord is my God.'*"

There is no evidence from these words, taken in their connexion, that any reference was had to the suffering Saviour. This sword is not called upon to awake against the good Shepherd, who was always willing to lay down his life for the sheep. But it is the sword of justice called upon to awake against God's enemies. The learned Faber's translation of the verse is thus; "Awake, O sword, against my Shepherd, and against the mighty man my neighbour, saith the Lord of hosts. Smite the Shepherd, and the sheep shall be scattered; for I will turn my hand even against the mean ones"—And then his commentary on the word Sword is as follows; "The sword of divine

* Zeeh. xii, 7—9.

justice shall awake against *Antichrist*, against that presumptuous shepherd or ruler, that mighty tyrant, who after having spoken marvellous things against the God of gods, at length in the *last days*, even when the judgments of heaven are abroad, dares to make himself the immediate neighbour of the Lord, and sets up a new domination in the peculiar city of the Most High, by planting the curtains of his pavilion between the seas in the glorious holy mountain. When the shepherd is smitten, such of his flock, as escape the avenging sword of him that rideth upon the white horse, shall be scattered far and wide; and agreeably to the parallel prophecy of Isaiah, shall carry into all nations the tidings of their overthrow, and of the marvellous manifestation of the power of God. Great, however, will be the slaughter of them; for the Lord will turn his hands not only against the leader, but likewise against the mean ones, even all his inferior followers. Of the whole *Antichristian Army*, two thirds shall perish, and one third only shall be preserved. This third part shall be brought through the fire of affliction to sincere faith and repentance; and every one that is left of all the nations which come against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts."

The sword of divine justice, says Faber shall awake against Antichrist; he then introduces the following note to confirm and illustrate his sentiment on the subject. "After having examined this passage as carefully as I am able, I rest in the opinion of Dr. Blayney, that it has not the most distant relation to the *death and sufferings of Christ*. I believe that our Lord cites a part of it merely as a proverbial saying, laying it down as a matter of course for the followers to disperse when their leader was taken off.—The subject of the present prophecy is the *restoration of Judah*, and the *overthrow of a mighty confederacy before Jerusalem*. In the course of it we are told, that some shepherd, or prince, or some mighty man who made

himself the neighbour of God should be smitten by a sword: that the wrath of the Almighty should be kindled not only against him, but against the little ones or mean ones, or those, as Dr. Blayney justly observes, "that are usually held of less account than the common people:" that in consequence of this display of the divine vengeance, such as escaped should be scattered: that these scattered ones should compose the third part of the whole, the two other parts having been cut off: and that this third part, consisting of the scattered ones, should by the severity of their sufferings be converted to the profession of the truth. In all this there is so much that is applicable to the general drift of the prophecy, and so little that is applicable to the times of our Lord, that I think with Dr. Blayney; "perhaps the passage in question might never have been considered differently from the rest, had not our Saviour thought fit to make use of it for the purpose of illustration."

"*A shepherd* denotes a prince. But what remarkable prince is to be smitten at the era of *the restoration* of Judah, except Antichrist now become the last head of the Roman beast? God styles him *my shepherd*, as he styles Nebuchadnezzar *my servant*, merely because he is an instrument of vengeance in his hand. And he speaks of him as being mighty, and as making himself his neighbour, because he attempts as it were to elbow the Almighty out of his own peculiar residence, the glorious holy mountain of Zion."

In St. John's Revelation we have this proposition. "And he treadeth the wine-press of the fierceness of the wrath of Almighty God." This, perhaps, some will say proves to a demonstration, that in giving himself a ransom for sinners, Christ suffered the wrath and curse of the Almighty. But, because he trod the wine-press of the wrath of God, how does it follow from this, that *he himself* bore the wrath of God? The wine press of the fierceness of the wrath of God, expresses, by a metaphor, the place where God manifests

the fierceness of his wrath towards his enemies; and, Christ's treading this wine-press of divine wrath, expresses his glorious conquest over the enemies of Almighty God. The text now in view, is parallel with that in Isaiah, which we have already endeavoured to explain. I have trodden the wine-press alone—I will tread them in mine anger—and their blood shall be sprinkled upon my garments, and I will stain all my raiment. This we conceive expresses nothing but glorious victory and triumph. And that in the Revelation is of the same tenor. We shall find it evidently to be so, if we consider it in its connexion. Dr. Doddridge's paraphrase accords with the foregoing sentiment; "And a glorious vision immediately followed; for I saw heaven opened; and behold and observe it with due attention, a white horse appeared, and he that sat upon it [was] called Faithful and True, being indeed no other, than the person speaking of him elsewhere as the Amen, the faithful and true Witness; and he judges and makes war in righteousness and not like the unjust conquerors of the earth, who are so ready to use their superior power to oppress all that fall under it. This was the glorious Prince, whose eyes [are] piercing as a flame of fire; and many diadems were upon his head, having also a mysterious name written upon them, which no man knows but himself: to signify that there are mysteries in his nature, and in the administration of his kingdom, which it is impossible for men to find out. And, to express the irresistible power with which he triumphs over his enemies, and brings destruction upon them according to his pleasure, he was clothed in a garment dipped in blood; and his name is called *The Word of God*, the glorious and Divine Person whom I saw elsewhere spoken of, as in the beginning with God and himself God, and the great Medium of Divine Revelation in all ages."

"And the armies which are in heaven followed him, in token of being willingly and entirely under his

command, and they appeared [riding] on white horses, and themselves clothed in fine linen, white, and perfectly clean and pure, to denote their perfect innocence and righteousness."

"And he still retains this circumstance in the vision, I at first saw of him, that there went out of his mouth a sharp sword, that with it he might smite the heathen; to signify the power of his word; and he shall govern them with a rod of iron; and he treadeth the wine-press of the indignation and wrath of Almighty God, which was signified by the blood staining his garments, to intimate that he shall subdue the proudest enemies with as much ease as men burst grapes by treading them under their feet.* And he hath upon his garment, and upon his thigh, that is, upon his sword which hangs upon his thigh, a magnificent and exalted name written, even KING OF KINGS AND LORD OF LORDS; to signify his universal empire over all the princes and potentates on earth and in heaven."†

In his Dissertation on the Prophecies, Bishop Newton's commentary on the place is to the same purpose. "It was said by the angel, speaking of the kings subject to the beast, Rev. xv, 11, 14. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." And the vision (verse 11—21,) is added by way of enlargement and explanation of that great event. *Heaven is opened*, and our Saviour cometh forth riding upon a white horse, as a token of his victory and triumph over his enemies. He is described in such characters as are appropriate to him in this Book and in the ancient Prophets. On his head also were many crowns, to denote his numerous conquests and kingdoms which are now (xi, 15,) "become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." As the Jewish high priest

* Compare Isaiah lxiii, 23, with Rev. xix, 15.

† Rev. xix, 11—16.

wore the ineffable name of Jehovah on his forehead, so *he had a name written*, which none could properly comprehend but himself; *his name is called the word of God*. He had likewise another *name written*, on that part of his vesture which covered his thigh, *King of kings, and Lord of lords*, a title much affected by the Eastern monarchs, and by Antichrist himself. The Pope is styled *King of kings, and Lord of lords*; but what he is only in pretence, Christ is in reality. His armies are mounted *upon white horses* as well as himself, and *are clothed in fine linen, white and clean*, as an emblem of their victory and sanctity. *An Angel standing in the sun*, called the fowls to the great slaughter of Christ's enemies. These enemies are *the Beast and the false Prophet*—with *their* armies gathered together, and determined to support idolatry, and oppose all reformation. But the principals, as deserving of the greatest punishment, *are taken and cast alive into a lake of fire burning with brimstone*; and their followers are slain with the sword of Christ, *the sword which proceeded out of his mouth*; and *all the fowls are filled with their flesh*. In a word, the design of this sublime and significative description is to show the downfall of popery, and the triumph of Christianity; the true word of God will prevail over superstition and idolatry; all the powers of Antichrist shall be completely subdued; and the religion of Rome, as well as Rome herself, be totally destroyed.”—Therefore,

Christ's treading the wine-press of the wrath of God, affords no evidence, that he himself endured the fierceness and wrath of Almighty God. The Bishop has given us no intimation of such an idea, but has represented the whole scene as expressive of Christ's victory and triumph over all his enemies: “for he shall rule them with a rod of iron.”

It is thought by some that the dying words of our Saviour, uttered just before he cried with a loud voice and yielded up the Ghost, afford proof that the Son

of God endured the wrath of God. The passage of Scripture is this: My God, my God, why hast thou forsaken me!* It is evident from this prayer of Christ that he was in some sense forsaken of his Father. But to learn the real sense, it is necessary to attend to the connexion, in which the words were spoken, either in the 22d Psalm, or in Matthew xxvii, 47. Bishop Horne, as well as some others, supposes that the Beloved of the Father, was, for a time, while he suffered for our sins, forsaken of God; that is, deprived of his comforting influence and presence. He supposes that Christ underwent spiritual desertion, in the same sense that his disciples are left of God. But did the Father ever leave his well beloved Son in the same sense that David was left of God, when he was guilty of murder and adultery? And as Peter was left of God when he denied his Lord and Master; when he declared with an oath that he did not know him? I know not how the Bishop or any one else can prove this. The Bishop views Christ as having set in a cloud, though he rose without one. But how does it appear that he, who is the Sun of righteousness, and the bright and morning star, set in a cloud? He might be viewed as being sometimes in a cloud by his enemies; but in that situation he was never viewed by his heavenly Father. From his comforting presence he was never excluded by any intervening cloud. He surely did not *set* in a cloud. Of this, even his enemies were convinced. For when Jesus expired on the cross, we find that all nature was, as it were, in commotion; the vail of the temple was rent in twain—the earth did quake—the rocks rent—and the graves were opened. Now, when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying,

* "We are not from hence to imagine, that Jesus meant by these words to express any mistrust of God's favour and kindness towards him, or any apprehension that the light of his countenance was withdrawn from him. This was impossible."

Bishop of London.

Truly this was the Son of God. Hence, Christ, even in the opinion of his enemies, did not set in a cloud. While upon the cross, he, no doubt, appeared to his enemies, if not to his friends, as in a cloud involved in thick darkness. His enemies said of him, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. Those who thus viewed him and treated him, were the chief priests, scribes and elders; they said these things, mocking and reviling him, saying, If thou be the Son of God, come down from the cross. Thus was Christ viewed by the infidel mockers as in a cloud, and, therefore, forsaken of God. He therefore prayed the Father to dispel the cloud, and let it appear that he had not forsaken him. The Father heard him, and his enemies were immediately convinced: for they said, Truly this was the Son of God. Hence, "No idea can be admitted, that in any sense the Father had forsaken him, except in the want of outward evidence, which, upon his request was exhibited in such a convincing manner, as to draw from the actors in the dreadful scene, the most unreserved acknowledgment of his divinity." The Bishop supposes that "every prayer preferred even by the Son of God himself was not granted." His opinion is founded upon these words, O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. (Psalm xxii, 2.) But Jesus at the grave of Lazarus lifted up his eyes and said, Father, I thank thee that thou hast heard me, and I know that thou hearest me always. We may conclude, then, that the words on which the Bishop founds his sentiment, must be applied to David, and not to Christ.

SERMON XVI.

TYPICAL SACRIFICES AND OFFERINGS, IN WHAT MANNER CONSUMED.

2 CHRONICLES vii, 1.

—*When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house.*

6. REDEMPTION from sin by the precious blood of Christ, as of a lamb without blemish and without spot, does *not* suppose, that the typical sacrifices and offerings were consumed by the fire of *divine wrath*.

The fire which came down from the Lord to consume upon the altar the typical sacrifices, required by the law of Moses, was the fire of divine love; it was not the fire of divine wrath. The fire which consumed the sacrifice was from the Lord; and this fire was expressive of divine love and not of “anger.”*

* I have an author by me, which expresses a very different sentiment on the subject. The fire, says he, that consumed the sacrifices which were offered upon the altar, was significant of divine anger, that this was the case, appears from the following considerations, viz.

1. “Nothing gives a more acute and pungent sensation of pain, than fire. We have no ideas of greater bodily torment than may be produced by fire. Accordingly it is a metaphor abundantly made use of, in the holy scriptures, to express the awful nature and greatness of divine anger; and the intolerable distress it will bring on those upon whom it finally falls. No term is more frequently made use of, in the word of God, to express divine anger than *fire*. Thus the Supreme Being calls upon his people, by the prophet “Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem; lest my fury come forth like *fire*, and burn that none can quench it, because of the evil of your doings,” Jer. iv, 4, see also Jer. xxi, 12. And thus the same prophet laments the evils which God, in his righteous anger, had brought upon his people Israel: He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a *flaming fire* which devoured round about, Lam. ii, 3.

“The same term is abundantly used in the new testaments, both by Christ himself, and by the apostles; to denote divine anger, Matt. xiii, 41, 42. And when

God is angry with the wicked every day; and his anger towards them will in the day of judgment, be expressed by the fire of his wrath. But God's consuming the sacrifices of his people by fire, was always expressive of acceptance; and therefore, in accepting their burnt-offerings there was always a manifestation of divine love, and not of anger.

God was angry with those who offered strange fire, which he commanded not to be offered. In the case of Nadab and Abihu, "there went out a fire from the Lord and devoured them; and they died before the Lord." But the fire upon the altar of God's commanding, 'which he required should be ever burning, and which he never allowed to go out,'* was expressive of love and not of wrath. The children of Israel were commanded to offer two lambs in each day; one

Christ sits in judgment his sentence passed on his enemies will be, Depart from me ye cursed, into everlasting fire.

"And the closing scene of all is, that the "devil who deceived the nations, is cast into the lake of fire and brimstone, where the beast and false prophet are to be tormented day and night for ever and ever." No expression is more frequently made use of in the sacred writings to denote *divine anger* than this.

"2. The final destruction of the enemies of God, is represented in the holy scriptures, by those sacrifices for sin which were expressly required to be burned. The Psalmist saith, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away." Had not David considered the fire on the altar, as a figure of divine anger, we have no reason to suppose that he would have represented the effects of this anger on the enemies of God by the sacrifices, which were offered upon the altar of burnt-offering.

"Thus we see the fire which consumed the sacrifices which were offered upon the altar, represented divine anger; and was an image of the fire of divine wrath.—It is important that there should be an exhibition of divine anger, preparatory to the exercise of pardoning mercy towards the sinner.

"The several ceremonies of the sacrifices for sin, under the Levitical institution, taken together, had a language that was very significant. They implied—the divine anger against the sinner, and that in the judgment of God, the transgressor deserved to die, even that death which was the penalty of the law—that the transgressor was of the same sentiments, and entertained the same views of his own character and deserts—that he repented of his sins, and justified God and his law in condemning him—and finally that he fled to, and trusted in, the mercy of God through an atonement wherein his righteous anger figuratively burned against him. This seemed to be the plain and natural import of the sacrifices for sin, which were appointed by the Levitical law; and of the rites and ceremonies to be observed in offering them."

After the perusal of the sermon, the reader will doubtless, compare it with this note and judge for himself.

Almost every writer has some peculiarity attached to him. No one is wholly right; and none who makes the Bible his standard can be wholly wrong. Truth will finally prevail, and, to the satisfaction of every candid mind.

* Lev. vi, 13.

in the morning and the other at evening; and they were commanded to prepare them according to order; for a sweet savour, an offering made by fire unto the Lord. These sacrifices and offerings made by fire were "a sweet savour unto the Lord." Now, how could those sacrifices and burnt-offerings made by fire be a sweet savour unto the Lord, if the fire which consumed them, which was a token of acceptance, were the fire of divine wrath?

God called Abraham out of the land of Ur, of the Chaldees, and promised him the land of Canaan. Abraham requested the Lord that he would give him some token by which he might know that he should inherit it. God readily granted him his request. And he said unto him, "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abraham drove them away. And it came to pass that when the sun went down and it was dark behold a smoking furnace and a burning lamp, or a lamp of fire, that passed between those pieces." The lamp of fire, which passed between those pieces which were divided in the midst, was a token to Abraham that he should inherit the land of Canaan. This fire therefore, could not in any sense, or in any manner express divine wrath toward him, or toward any one else; nay, it was an expression of covenant love; it was a token to Abraham of divine fidelity, that God would most certainly give that land into which he called him, an inheritance to his posterity. This is evident, because, on that same day the Lord made a covenant with Abraham, saying, unto thy seed have I given the land from the river of Egypt unto the great river, the river Euphrates.*

* Gen. xv, 9,—18.

God commanded Moses to consecrate Aaron and his sons to the work of the ministry, to serve at the altar. And as an outward expression of his divine appointment, and consecration to the work, Moses was ordered to put of the blood of the ram of consecration upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: "and Moses sprinkled the blood upon the altar round about." Aaron was commanded to remain seven days in the tabernacle of the congregation, until the days of his consecration should be at an end: "for seven days shall he consecrate you. As he hath done this day, so the Lord hath commanded to do to make an atonement for you. So Aaron and his sons did all things which the Lord commanded by the hand of Moses." (Lev. viii.) After a solemn and magnificent consecration of Aaron and his sons to the work of the Lord; they entered upon their work at the consecrated altar. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering, also a bullock and a ram for a peace-offering, to sacrifice before the Lord; and a meat-offering mingled with oil; for to-day the Lord will appear unto you.—And they did as they were were commanded.—And Moses said unto Aaron, Go unto the altar—Aaron, therefore went unto the altar—And he brought the burnt-offering—And he brought the meat-offering—He slew also the bullock and the ram. And Aaron lifted up his hands towards the people, and blessed them; and came down from offering the sin offering and the burnt-offering and the peace-offerings. And Moses and Aaron went into the tabernacle of the congregation and came out, and blessed the people: and the glory of

the Lord appeared unto all the people. AND THERE CAME A FIRE OUT FROM BEFORE THE LORD, and consumed upon the altar the burnt-offering and the fat: which when all the people saw they shouted, and fell on their faces. (Lev. ix) Now, it is most manifest that the sacrifice of the people, was accepted of the Lord. And a fire coming out from the Lord, which consumed their offerings upon the altar, was a very striking expression of divine acceptance. When the people saw the fire which came out from the Lord consuming their burnt-offering upon the altar, they expressed their joy by shouting, and fell upon their faces. This fire from the Lord which consumed the sacrifice, was by no means an expression of divine wrath: but on the contrary a clear expression of divine approbation, and, therefore, of love, grace and mercy. The fire which consumed this sacrifice, which was a sweet savour unto the Lord, was not the fire of wrath;—it was the fire of divine love.

To the same purpose see 2 Chron. chap. 7, ver. 1—3. Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifice; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever.

Between the prophet Elijah and the prophets of Baal there was a mighty contest. Elijah says of himself, that he only remained a prophet of the Lord; but that the prophets of Baal were four hundred and fifty. To determine, therefore, whether any among the prophets of Baal were true prophets, and whose God was the true God, Elijah proposed that each party should make his preparation for a burnt-offer-

ing. The prophets of Baal were to take and cut in pieces a bullock, and lay it on wood, "and put no fire under." "I," said Elijah, "will dress the other bullock, and lay it on wood, and put no fire under. And call ye upon the name of your god, and I will call upon the name of the Lord; and the God that answereth by fire let him be God. And all the people answered and said it is well spoken." The prophets of Baal made preparation accordingly, "and called upon the name of Baal from morning even until noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar which was made—And they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them." They continued their exertions until it was found "that there was neither voice, nor any to answer, nor any that regarded." Then Elijah took his turn, and made preparation for his sacrifice. "And he repaired the altar which was broken down." And he put all things in order, "and said, Pour four barrels of water on the burnt sacrifice and on the wood. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Jacob, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord, and that thou hast turned their hearts back again. THEN THE FIRE OF THE LORD fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord, he is the God; the Lord, he is the God."* It appears to me that no one can suppose, that the fire of the Lord which consumed Elijah's

* 1 Kings, xviii.

burnt-sacrifice, was the fire of divine wrath; but that every one, who candidly attends to the subject, will view it as expressive of divine love; and toward Elijah and the people of God, it was a most striking manifestation of divine grace and mercy.

It was the love of God which sent Jesus Christ into the world; it was the love of God which delivered him up for us all; and it was the same divine love which consumed him as a lamb for sacrifice; who, through the Eternal Spirit offered himself without spot to God, to redeem us from sin, and to save us from everlasting death, the wrath which is to come.

When God makes use of fire to express his indignation towards his enemies, and his determination to destroy them, it is the *fire of wrath*; but when it is used to express favour to his people, and as a defence against their enemies, it is the *fire of love*. Hence, in the latter day glory of the people of Israel, it is said that "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein." "For I," saith the Lord, "will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. xi, 15.

Being provoked with the Prophet Elijah, Ahaziah the king sent a captain with fifty men to take him; finding him on the top of a hill, the captain said unto him, 'Thou man of God, the king hath said, Come down. And Elijah answered and said to the Captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto him, If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. He sent

again a captain of the third fifty, with his fifty: But through the interposition of this captain the fire was stayed. 2 Kings i. Thus God can make use of fire for the destruction of his enemies, or for the salvation of his own people. The one is the fire of divine wrath, and the other the fire of divine love. And when God was about to take this beloved prophet to heaven without dying he sent a chariot of fire, and horses of fire: which was an expression of love, and not of wrath.

Being determined upon the life of the prophet Elisha, the king of Syria sent a great host to fetch him: and they came by night and compassed the city about. But no fear fell upon Elisha, for he was surrounded with horses and chariots of fire. 2 Kings vi. Hence, the fire of God will protect or destroy; it is the fire of wrath to his enemies, but a wall of protection round about those who fear him.

The fire on God's altar which was ever kept burning, was typical of the purifying blood of Christ. This typical fire, when properly applied, would cleanse from all iniquity. Of this we have a clear illustration in the case of Isaiah, when he saw the Lord, sitting upon a throne, high and lifted up, whose train filled the temple. Above it stood the seraphim, who are represented as crying one to another, and saying, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." In a view of this glorious exhibition of the purity of the Lord of hosts, the prophet said of himself, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. In this situation of things, what shall be done to console and comfort the mind of the prophet, under a sense of his vileness and extreme pollution? See what follows. "Then," says he, "flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from

off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah vi.

This purifying fire of the Lord, taken from the altar of God, by the hand of a holy angel, and applied to the Prophet, bewailing his moral uncleanness, availed to take away his iniquity, and to purge him from his sin. This being the case, who can suppose that the fire upon the altar was the fire of divine wrath? Was it not evidently the fire of divine love, expressing the grace and mercy of God, through our Lord and Saviour Jesus Christ?

SERMON XVII.

THE DOCTRINE OF SUBSTITUTION NOT A BIBLE DOCTRINE.

EZEKIEL xviii, 2, 3, 4.

What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, All souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

7. REDEMPTION from sin, by the precious blood of Christ, as of a lamb without blemish and without spot, does *not* suppose “that he substituted himself in the place of sinners, and died in their room and stead, or that he obeyed the law for them.”

Some Writers on the Doctrine of Atonement, seem to have no small fondness for the idea, that Christ suffered and died in the room and stead of the sinner. Some of them are as fond of the idea, that Christ *obeyed* the divine law in the sinner's room and stead. They say that Christ suffered the penalty, and obeyed the precepts of the divine law, in the room and stead of the sinner.

It is abundantly asserted in the word of God that Christ suffered and died *for* sinners. Who is he that condemneth? It is Christ that *died*. For when we were without strength, in due time *Christ died for the ungodly*. I delivered unto you first of all, that which I also received, how that Christ died *for our sins*—And not only for our sins, but for the sins of the

whole world. Thus we see how fully the Scriptures assert, that Christ died *for* sinners. But it is no where declared in the WORD OF TRUTH, that Christ died in *the room and stead* of the sinner: or that he is the propitiation for the sins of the whole world, in the room and stead of the whole world.

We are taught in the word of God, that “by the obedience of one” meaning Christ, “shall many be *made* righteous.” But we are not taught in any part of the Bible, that Christ ever obeyed any command of the moral law in the room and stead of the transgressor of it.

If Christ have suffered the penalty of the law, or that which is equivalent, in the room and stead of the sinner, then certainly, it is not necessary that the sinner suffer the penalty also, in whose room and stead Christ had suffered it.

A respectable Writer on the Subject of Atonement, has the following paragraph:

“Should it be said,” says he, “that one person became a surety for another—that he was bound, imprisoned, made a victim for him; no one would be at any loss to determine the meaning of the expressions. All would immediately conceive that the surety was bound, imprisoned, made a victim, in the room and stead of the offender. This would be the construction which the common sense of mankind would universally put on such like expressions, in the case before us. For one person to become bound *for* another, or subject himself to any evil, or penalty *for* another, is in a strict and proper sense, to *substitute* himself, and put himself in the *room and place* of the delinquent. By a parity of reason, therefore, and by all just rules of construction, we must suppose that the variety of expressions, made use of in the holy scriptures, relative to the design and reason of the sufferings of Christ, do indeed imply that he substituted himself in the place of sinners, and *died in their room and stead.*”

I wish to ask those who advocate the Doctrine of Substitution, what reason they will give, that, when a person is imprisoned in the room and stead of the offender, why the offender should be imprisoned also? Shall the substitute be made a victim, and the person in whose room and stead he substituted himself, be made a victim also? Shall Christ suffer that which is equivalent to the damnation of the sinner, and in his room and place, and the sinner suffer damnation also? What necessity or justice is there, in the sufferings of the offender, when his substitute has suffered in his room and stead all that which the offender deserved to suffer?

It is readily granted, that the offender is equally criminal after, as before, the sufferings of his substitute; but this would not make it just to lay sufferings on both of them for the same offence. Suffering removes no criminality or ill desert. It is equally unnecessary, however, that the sinner should be sent to an eternal hell, when Christ has been sent there in his room and stead, or suffered that in his stead which was equivalent to damnation. So certain, then, as that the unbeliever will be damned, just so certain it is that Christ was not damned, or suffered that which is equivalent to damnation, in his room and stead.

It is thought by some, that sinners must suffer eternal misery, or Christ must suffer *it*, or that which is equivalent in their room and stead. They assert that Christ did suffer *infinite evil*, and that in stead of the redeemed. The argument to support this proposition is drawn from the infinite dignity of the person of Christ. They allow that the sufferings of Christ as to time were limited. They suppose, however, that the infinite excellency and dignity of Christ, render his sufferings, though limited, an infinite evil, equivalent to the damnation of all mankind. But, if the sufferings of Christ arose to infinite, merely from the consideration of his being a person of infinite dignity, then, much the greater part of his sufferings were to-

tally needless. For, if a person's being infinitely dignified, render his sufferings an infinite evil, then Christ being this person, it follows that he could suffer infinite evil in a moment, in the twinkling of an eye. For, the least degree of pain endured the least space of time, by a person of infinite excellency, is as truly an infinite evil, as if it were the greatest pain endured ever so long, short of an endless duration. If infinite suffering, then, on this principle of calculation be sufficient to make an atonement for sin, and so redeem sinners from eternal death; then Christ might have made an atonement in a single moment, and that by suffering the least conceivable pain. For the product is precisely the same, when infinite is multiplied by the smallest figure, as when infinite is multiplied by infinite.

Upon this principle also, all those, in whose room and stead Christ suffered and died, must of necessity be delivered from eternal death; that is, they must be delivered from the penalty and curse of the law, or they will not be treated according to rules of justice. For, to lay sufferings upon the transgressor, and upon his substitute also, is, evidently, not just. It is true that the transgressor is as guilty, and as deserving of punishment, as if his substitute had not suffered in his room and stead. This, however, would not make it just in the Government or in the Judge, to lay sufferings upon the transgressor, let him be ever so guilty, if another had been accepted as a substitute and suffered all the evil which he deserved. There would therefore be an inconsistency in laying suffering upon the transgressor, and his substitute also, for the same offence. And on whom does the inconsistency fall?

Has God put his beloved Son "to grief" in the place of the sinner? Has he laid upon him the punishment of all iniquity? Has he caused him to bear the curse of the divine law, in the room and stead of sinners? If this were the case, would it be possible to find a sinner, in whose room Christ had been accepted

as a substitute, lifting up his eyes in eternal torments? There may be an error in the reasoning above; but, if it be correct, it is evident that God, to be consistent, must deliver from eternal death, all those, in whose room and stead, Christ has died a death equivalent to eternal death.

The substitution plan must necessarily go upon the supposition that all mankind will be delivered from eternal death; or, that Christ has made an atonement for a part of mankind only.

Some think, that, because the first Adam was appointed a substitute to *obey* for his posterity; that is, if he continued obedient the term of his trial, he would be the father of an obedient progeny; that therefore, the second Adam, Christ, might be appointed a substitute to suffer the penalty of the law which Adam and his posterity had incurred. But the cases are not exactly similar: For Adam was never appointed a substitute, to obey in the room and stead of his posterity. But such was the divine constitution, that on Adam's remaining holy, his posterity should be holy. To make the cases parallel then, you must say, that, if Christ suffered in the room and stead of the apostate race of Adam, that they should be exempted from the penalty of that law which they had incurred by disobedience. The cases, therefore, are not parallel, neither did Christ ever suffer the penalty of the divine law, or any thing which was equivalent to the damnation of all mankind: For if so, all mankind must be delivered from the wages of sin, which is death, or Christ did not die for all. But it is evident from Scripture, that Christ died for all men: consequently Christ's dying *for* all men does not suppose that he died in the room and stead of all men.*

*Some think that proof is obtained, that Christ died in the room and stead of sinners, from the sense of certain Greek words used in Matthew and Timothy. In Matthew xx, 28, it is said that "the Son of man came to give his life a ransom for many." And in 1 Tim. ii, 6, it is said, that "the man Christ Jesus, gave himself a ransom for all." In

Christ therefore suffered and died *on account of sin* and for the benefit of sinners. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might *live* through him. Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation *for our sins.*" And "we love him because he

Matthew, the Greek on which the stress is laid, is *λυτρον αντι πολλων*. And in Timothy, *αντιλυτρον υπερ παντων*. The literal translation of the first passage is, a ransom in the room of many; and of the second, in the room of a ransom for all. It is thought that these expressions, in the Greek naturally convey the idea of a substitute, and suppose *one* to be in the room and place of *another*. It is thought that the word "*ransom*," properly signifies *the price of redemption*, or that on the gift of which, the guilty person is delivered from the punishment, or evil to which he was exposed." But if the life of Christ was the price of redemption, or that on the gift of which, the guilty person is delivered from the punishment, or evils to which he was exposed; I ask, as before, what reason can be given why all mankind should not be delivered from all future punishment to which they are exposed for transgressing the divine law?

I grant that the Greek preposition, *αντι*, does sometimes mean in the room and place of another, as in Matth. ii, 22, Archelaus did reign in Judea in the room of his father Herod, that is, *αντι Ηερουδου του πατρος αυτου*. It does not however follow, that *αντι* as in Matth. xxi, 28, properly means in the room and place of another; my reasons in *addition* to what have been offered on the subject, are these; first, it was not the idea which the translators of the New Testament had of the word, for they render *αντι πολλων* for many; secondly, in all other places of the New Testament where Christ is spoken of as dying or suffering for sin, the world, or sinners, &c. not the preposition *αντι*, but some other preposition is used. In 1 Peter iii, 18, it is said that Christ suffered for sins, the just (*υπερ δικων*) for the unjust. And in Rom. viii, 32, He, God, spared not his own Son, but delivered him up (*υπερ ημων*) for us. And in 2 Cor. v, 14, 15. "If one died (*υπερ παντων*) for all, then were all dead: and he died (*υπερ παντων*) for all, that they which live should not henceforth live unto themselves, but unto him which died (*υπερ αυτων*) for them, and rose again." So in 1 Pet. ii, 21, it is said that Christ suffered, (*υπερ ημων*) for us leaving us an example.—It is also evident that the Greek preposition (*υπερ*) signifies for the benefit of any one, or for his defence, from Rom. viii, 31. If God be (*υπερ ημων*) for us, meaning in our favour or defence. For, if God be for us, who can be against us!

When it is said of Christ that he died *for sin*, or "*for sin* condemned sin in the flesh," as in Rom. viii, 3, the preposition, *περι*, is used. The same preposition is used three times in 1 John ii, 2, "And he, Jesus Christ the righteous, is the propitiation *for our sins*, and not *for ours only*, but also *for the sins of the whole world.*" The preposition, *περι*, in three places evidently means, *on account of*. In the same sense also, the word is used, when the Jews answered Jesus, in a certain case, and said, (*Περι καλης εργης*) for a good work we stone thee not. That is, on account of a good work we stone thee not, but (*περι*) *for*, that is, on account of "blasphemy, and *because* that thou being a man, makest thyself God." We might if it were necessary, bring into view many other passages from the original, serving to illustrate the idea under consideration.

first loved us." So Christ died the just *for* the unjust, that he might bring us to God.

On this ground we may assert that all the blessings of the present, and of the future world, come to men through the redemption there is in Jesus Christ, without supposing that Jesus suffered that which is equivalent to the damnation of all mankind. Because Christ suffered and died, that he might deliver sinners from an eternal death; it does not hence follow, that he suffered that which is equivalent to the eternal death of the sinner. And because Christ, by his sufferings and death, delivers sinners from hell; it does not hence follow, that Christ went to hell himself, in the room and stead of sinners being sent there.

Christ suffered death for sinners, in such a sense as to prevent their dying an eternal death. Therefore the great design of atonement was to repair the ruins of the apostasy, to bruise the serpent's head, to reduce sinners to obedience, and save them from death, that God might be glorified. The BLOOD of Christ is the foundation of the SPIRITUAL TEMPLE; "and I will take pleasure in it, and I will be glorified, saith the Lord." A foundation, therefore, is laid for the renewing influences of the Spirit of grace. And through the atonement, God can consistently accomplish all his purpose; raise up a church, and through her display his " manifold wisdom," forever and ever.

And Christ's *obeying* the law in the room and place of transgressors, will, perhaps, appear no less inconsistent with Scripture, than his being a substitute to *suffer* in their room and stead. There is no evidence from Scripture that Christ ever obeyed the moral law as a substitute for sinners. He obeyed the moral law perfectly; as well as answered the types and shadows of the ceremonial law; but he never obeyed any law as a substitute, or in the room and place of another. It is no where asserted in the word of God that Christ ever obeyed the moral law, and in the room of sinners obeying it.

Nor, can it be *inferred* from Scripture, that Christ ever obeyed the divine law in our stead.

Besides, it appears to me, that it cannot be proved to be possible in the nature of things, that Christ should obey the precepts of the moral law, in the room of a person who had violated it. *We* are under the strongest obligations to fulfil the law of love. The language of the law is, "Thou shalt love the Lord thy God, with all thy heart, soul, strength, and mind; and thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Now, is it possible in the nature of things for Christ to fulfil the obligations here expressed, in the room and stead of the sinner? Of this, I think, there is no evidence from reason or Scripture. But, the contrary, I believe, is capable of demonstration. It is not possible, that is, it is totally inconsistent, for God to discharge us from obligation to love the divine law. But if Christ loved God with all his heart in our room and stead, should not we be discharged from the obligation? When Archelaus reigned in Judea, in the room of his father Herod, was not Herod discharged from the duties of his kingly office? Even the emperor of Rome, would not hold Herod to do the duties of a king, when Archelaus was made king in his room. Onesimus was under obligation to pay Philemon what he owed him. But was not Onesimus discharged from that obligation, as soon as Paul had fulfilled his promise and repaid it? Would it be consistent for Philemon to demand of Onesimus that which Paul had paid for him?

If a human law should require a certain outward duty of any one, and he should contract with his neighbour to take his place, the one being accepted by his government, would not the other be exempted from duty? Most certainly he would. In certain external conduct one may discharge duty for, and in the place of another. When one *can* do the duty of another, the one in whose room the duty is performed is neces-

sarily discharged. But no one *can* take the place of another, and fulfil the obligation of love to God in his room and stead.

If Christ could love God for us, and in our room, we might be consistently discharged from that obligation: but a discharge from obligation to love God is inconsistent and therefore impossible.

If the divine law requires sinners to love God and the Son of God, then it requires them to repent of former transgressions; for love to God in a sinner necessarily implies repentance of sin. Is it possible for Christ to obey this command and repent for us? It is not.

In order to salvation we are required to believe in the Lord Jesus Christ. Can Christ believe for us? It is impossible.

Besides, if Christ could obey, repent and believe for us, and in our stead, we should still be in the gall of bitterness and bond of iniquity, except we ourselves were subjects of repentance and faith. There is no sense in which the righteousness of Christ can be imputed to us, so as to avail us any thing, if we have not faith ourselves.

If we ourselves be destitute of righteousness and true holiness, no imputed righteousness will avail us any thing. For "without holiness no man shall see the Lord."

Jesus never said to any, unless my righteousness be imputed to you, ye cannot see the kingdom of God. But he answered Nicodemus, "and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."

If the righteousness of Christ would save men without personal righteousness, it would be a marvellous thing; but the doctrine of Christ is, let no man marvel, that he must be born of water and of the Spirit, in order to see the kingdom of God. For, if any man have not the Spirit of Christ, he is none of his. But, "blessed are the pure in heart: for they shall see God."

If we would come forth to the resurrection of life in the last day; we must do good in *our* day. For it is written, "They that have done good, shall come forth to the resurrection of life." "Glory, honour, and peace to every man that worketh good; to the Jew first, and also to the Gentile. For there is no respect of persons with God."

SERMON XVIII.

ON THE COVENANT OF REDEMPTION.

ZECHARIAH vi, 13.

He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

DOCTRINE.

NOTHING beside the precious blood of Christ as of a lamb without blemish and without spot, can redeem men from sin.

Man can do nothing by which he can redeem himself: but the precious blood of Christ is sufficient to answer all the purposes of redemption from sin and death.

The negative of the doctrine has been already considered under the following articles:

1. Redemption by the precious blood of Christ as of a lamb without blemish and without spot, does *not* suppose that while his body lay in the tomb, his soul was in the place of the damned.

2. The precious blood of Christ which was shed for the redemption of sinners, does *not* suppose that his life was taken from him without his consent.

3. Being redeemed by the precious blood of Christ, &c. does *not* suppose that Christ was punished for sin; or that he bare our sins, in the same sense, in which the wicked bear their own sin.

4. Redemption &c. does *not* suppose that the righteousness of Christ is transferred from himself, to those for whose redemption his precious blood was shed.

5. Redemption &c. does *not* suppose that Christ suffered the wrath of God.

6. Redemption &c. does *not* suppose that the typical sacrifices were consumed by the fire of divine wrath.

7. Redemption from sin by the precious blood of Christ, as of a lamb without blemish and without spot, does *not* suppose that the Saviour of the world, suffered the penalty and obeyed the precepts of the moral law in the room and stead of sinners.

We are now prepared to answer the affirmative part of the inquiry; which was to show, what is implied in the precious blood of Christ, as of a lamb without blemish and without spot, when considered as the *price* of our eternal redemption.

1. It supposes a Covenant of Redemption.

It is the opinion of some divines that the covenant of redemption and the covenant of grace are the same. Others suppose that there is a wide difference between them. "The covenant of grace" says one, "subsists between God and believers; but the covenant of redemption subsists between the Father, Son, and Holy Ghost. The covenant of grace was made in time; but the covenant of redemption was made from eternity. Man has a part to perform in the covenant of grace; but man has no part to perform in the covenant of redemption. Besides, the covenant of grace is the fruit of the covenant of redemption. It was in consequence of the eternal purpose of the ever blessed Trinity to save sinners, and of the absolute certainty of Christ's fulfilling his part in the covenant of redemption, that God could immediately after the fall, promise to save sinners through faith in a Saviour to come"

The covenant of grace, and therefore the salvation of the church, seems to depend upon the covenant of redemption, as the superstructure of a magnificent edifice rests upon its strong foundation. By many divines, "the word *covenant* is often used to express an agreement which is supposed to have taken place in eternity, between the Father, Son, and Holy Ghost, in regard to the redemption of the church."

My opinion is that the covenant of redemption subsists between the Father and the Son; and that the Holy Ghost, properly speaking, is not a party concerned in the covenant, but concurs in the agreement between the Father and the Son; and engages to perform an appropriate part in carrying the design of the covenant into effect.

Although this covenant in which the Father promised the Son to give him the Heathen for his inheritance, and the uttermost parts of the earth for his possession, on the condition that he would become the Seed of the woman, and “condemn sin in the flesh,” by bruising the serpent’s head, was made before the world was; yet the design of it looks forward to times subsequent to the fall of man. And the object of the covenant will not be completed, till “the Son himself shall be subject unto him that put all things under him, that God may be all in all.” Therefore the Anointed of the Father, being set upon the holy hill of Zion that he might accomplish the work assigned him, said, “Lo, I come to do thy will, O God, thy law is in mine heart.”

As the work of the Holy Spirit was absolutely necessary to accomplish the design of atonement; so his influences were included in the promise of the Father to the Son. This being the case the Lord Jesus Christ after his resurrection, not many days before his ascension, “being assembled with his disciples, commanded them that they should not depart from Jerusalem, *but wait for the promise of the Father*, which, saith he, ye have heard of me.” “This Jesus, God raised up, and “being by the right hand of God exalted, and having received of the Father *the promise of the Holy Ghost*, he shed forth” that which was seen and heard by the apostles, “when the day of pentecost was fully come, and they were all with one accord in one place.”

The event that the Son of God would make his soul an offering for sin, which, in other words, expresses the same as atonement, was as certain, as that the pur-

pose of God is unchangeable. And the consequences of this promise of the Father to the Son, are brought into view by the prophet Isaiah: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors:"*

The Father promised the Son a seed to serve him; the salvation of this seed was infallible; for the Son knew that all whom the Father had given him, would, through the power of the Holy Ghost, come unto him; and those who should come to him, he would in no wise cast out.

That the Son of God might fulfil his part of the covenant of redemption, he must become the Son of man, that by his death, he might destroy him who had the power of death, that is, the devil. Satan had the power of death, because it was predicted that he should bruise the heel of the Son of man. The death of Christ, or the atonement, will not completely destroy satan or the works of the devil, until the design of the atonement is carried into effect, by the concurring influences of the Divine Spirit. The glorious work of the Redeemer is sometimes spoken of in a manner which comprehends the work of the Holy Spirit. What was done by our Lord in making atonement, or in performing his part of the work of redemption, was done in the days of his flesh; Christ as a *priest* has accomplished the whole work, which the Father gave him to do. "For this he did once,

* Isa. lii, 10.

when he offered up himself." But as King on God's holy hill of Zion, he will reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death. Hence in the last day, "they that have done good shall come forth to the resurrection of life." This will be effected by the powerful voice of the Son of God. Jesus in performing his part of the covenant, has laid a *foundation* for the destruction of the works of the devil; He, therefore, will lead captivity captive. And the God of peace will, in his own time, bruise Satan under the feet of all the saints.

There is not, strictly speaking, an identity between the covenant of redemption and the covenant of grace. This will appear by comparing another passage from the prophecy of Isaiah with that already exhibited. "Ho every one that thirsteth, come ye to the waters; and he that hath no money,—come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness? Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."* The preceding passages are expressive of two distinct covenants. The one between God and the Son of God; The other between God and fallen man. The conditions to be performed in the covenant of redemption, lay upon the Seed of the woman, who was the Son of man. The covenant of grace involves conditions on the part of man. The condition in the language of the prophet is to incline the ear, come, or hear. Hence, hear, and your soul shall live. To the same effect is the language of the New Testament in the words of Christ himself: "God so loved the world, that he gave his only begotten Son, that whosoever be-

* Isa. lv, 1—3.

He that believeth in him should not perish but have everlasting life. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."

Not only a distinction is to be made between the covenant of grace and the covenant of redemption; but a difference is involved in the covenant of grace itself, when distinguished from the covenant of redemption. What I mean is, I think it important to distinguish between a mere *proposal* of the covenant, *condition* of the covenant, and God's *making* a covenant with those who comply with the terms of it. The Prophet Isaiah proposes the covenant; and then God is brought into view as engaging that he will make an everlasting covenant with those who comply with the proposal; and in making this covenant he confers *the sure mercies of David*. And the sure mercies of David no doubt, mean the same as the blessings of the Gospel. Our Lord, accordingly gave a commission to his apostles and ministers, commanding "them to propose the covenant of grace to all in these plain and comprehensive terms." "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Although Christ will damn the final unbeliever; yet he speaks to sinners in the language of grace, because he promises eternal life to him that believeth. God appears gracious, he appears in his true character, as a God who is love, in letting sinners know, that, if they believe they shall be saved; but if not, they must be damned.

Always when God promises the blessings of the new covenant to sinful man, it supposes cordial approbation of the covenant on the part of man. Pardon and salvation, therefore, are always connected with repentance and faith. The terms of the covenant, however, in Leviticus, are expressed by an humble and submissive heart. "If then their uncircumcised hearts be humbled, and they accept of the punishment of their iniquity: then will I remember my covenant with Jacob,

and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

Some suppose that the covenant of grace is numerically the same with the covenant of redemption: that the covenant of grace is nothing more nor less than a revelation of the covenant of redemption to a person, whom it is the purpose of God to save; being given by the Father to the Son in that covenant: for, say they, should we distinguish these covenants the one from the other, "there would be as many covenants as there are believers."

It appears to me not so. I think that thousands of persons may, through the influences of the Holy Spirit, be brought to embrace the covenant, and yet there be but one covenant. Each of the thousands cordially embraces one and the same covenant. Let ever so many sinners be converted, and they all will embrace one and the same Jesus. When sinners come to Christ, they, in effect, set their names to the covenant, but this does not suppose that there are as many covenants as there are names.

The people of Israel, at a certain time, were eminently under the rod of oppression on account of their sins; and viewing their depressed condition, they say, "We are in great distress. And because of this, we make a sure covenant, write it: and our princes, Levites and priests seal unto it."* Nehemiah and many others set their names to this covenant. Their names were many, but the covenant was one. Although believers in the covenant of grace are many, yet the covenant itself is but one, is evident from Scripture. "It may be useful to refer to a few passages" "The secret of the Lord is with them that fear him, and he will shew them his covenant. He hath given meat unto them that fear him, he will ever be mindful of his covenant. Ye are the children of the covenant." The children are many, the covenant is but one.

* Neh. ix, 38.

The agreement which is supposed to have subsisted between the Father and the Son, "from the foundation of the world" is properly denominated the covenant of redemption. This covenant contains a law binding on the parties concerned. Our Lord, in doing the things contained in this law, could perform the work of redemption, and make an atonement for sin. In his agreement with the Father, he bound himself to be governed by this *law*. 'This is another thing, from what is commonly understood by the MORAL LAW. Some seem to suppose that Christ being a divine person, was able to do infinitely more than the law required of him as a man; and this superabundant work they consider as being done "in behalf of sinners." And this they call an infinite atonement; and being set to the account of sinners, secures the salvation of all believers. They seem to consider "the atoning merit of Christ's righteousness" to consist in the work of supererogation. It is true, that Christ the Son of God bound himself to perform a certain work, for the redemption of man; but he never bound himself to perform a work in behalf of sinners which they themselves were under obligation to perform. Sinners are under obligation to love God with all their heart; but they are not bound by any law to make an atonement.

The Son in the covenant of redemption, has bound himself to his Father to make an atonement for the sin of man. There is no law, which man is under, which lays this obligation upon him: it is peculiar to the agreement between the LORD JEHOVAH and the Branch.

These things now very briefly brought into view, I shall endeavour to set in a convincing point of light in the subsequent Sermons.

A great part of the work contained between him and his Father, our Lord performed in the days of his flesh; but he will not quit the work as Mediator and Intercessor till the end of time, "when he shall have

delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet.”

We ought to love the Father with all *our* heart, according to the example of the only begotten of the Father, who loved him with all *his* heart. Nevertheless, this example of Christ is not that only which is influential to man's salvation. The Son of God it is true, could not perform the work of redemption, unless he were sinless; still, *mere* sinless obedience cannot make atonement. But this is to be considered in its proper place.

The covenant of redemption contains the work of Christ as prophet, priest and king. Atonement, I understand to be that, whatever it be, on the account of which, the sinner is made a subject of grace; is justified, accepted and glorified.

A great variety of expressions are used in the sacred Scriptures to signify the work of redemption, or that in which the atonement consists.

Speaking with reference to the Seed of the woman, God declares to the serpent, “It shall bruise thy head.”

Isaiah remarks; “Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief.”

In the New Testament the work of our Saviour for the redemption of man is expressed by his *death*; by which he “destroyed him who had the power of death.” It is said, that He “condemned sin in the flesh; that the righteousness of the law might be fulfilled in us: That He died the just for the unjust: That

He was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him: That he was delivered for our offences, and was raised again for our justification." "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And the *blood* of Christ is abundantly brought into view as expressive of atonement: And as being that alone which cleanses from sin.

The Son having fulfilled his part of the covenant, the promise of the Father secures to him and his seed blessings forevermore. Hence see the eighty-ninth Psalm; "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven."

The Scriptures speak of two Adams, the first and the last. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."

God made a covenant with the first Adam; but he was not steadfast in the covenant; he disobeyed his Maker and he died. And unless God had made another covenant with "the Second Man, the Lord from heaven," Adam and all his posterity must have remained in eternal death. For he was sunk too deep in death ever to arise to life and happiness without the mighty power of God. And nothing could render the exercise of this power consistent short of "the blood of the everlasting covenant." Let the heel of the Son of man be bruised and this would crush the head of the serpent. This being done a foundation is laid for the salvation of man; this opens a way into the holy of holies, even into heaven itself, the paradise of God.

To Adam a very important part was assigned in the garden of Eden; so that the future happiness or misery both of himself and his posterity, was suspended upon his individual conduct. He was appointed the covenant head and representative of the human race. He received his commission and took his station. His duty was made plain before him; and he was taught the consequences of erring from the path of duty. He disobeyed his Maker's positive command by eating of the tree, of which God had said, "Ye shall not eat of it lest ye die." And "by this one offence judgment came upon all men to condemnation. By one man's disobedience many were made sinners." The apostasy of the first Adam has not only made us *sinners*; but through his fall we are *dead* in sin. And we can be restored to life through the Second Adam only. "And you who were dead in trespasses and sins hath he quickened through Christ Jesus" Immediately upon the first act of disobedience, the moral image of God after which Adam was created fled from him. Having "sought out many inventions," Adam was no longer entitled to the favour of God. Therefore the Lord God drove out the man from the pleasant garden of Eden: "and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life."

Adam now ceases to act in a public capacity; he cannot return into Paradise and regain his former station, agreeably to former appointment. He cannot restore himself. He cannot give to God a ransom; cannot redeem himself from his "vain conversation." And the same inability to redeem the soul dead in sin, lies upon all mankind.

God, by the fall of man however, is not disappointed: "he will not give his glory to another, nor his praise to graven images." Man being fallen, the covenant with the first Adam being broken; the set time is now come for the revelation of the covenant of redemption between the LORD JEHOVAH and the Branch,

It was ever in the mind of God, even from the beginning, to raise up a church from the ruins of the apostasy. For this end the Second Adam is set at God's "right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet; and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

It was ever in the mind of God so to govern, as not to interpose his agency for the prevention of the fall of man; or to keep the serpent from entering the garden of Eden, or from distinguishing the tree of the knowledge of good and evil, so that he might not tempt our first parents to eat the forbidden fruit. For had this been done, a revelation of the covenant of redemption, would have been superceded, and of a Second Adam we should never have heard. The purpose of God concerning the redemption of man could not be known without a revelation. And this revelation was made immediately on the fall of man. There was a counsel in heaven concerning the restoration of fallen man, before the foundation of the world. This may be styled the counsel of the will of God: or, 'predestination according to the purpose of him, who worketh all things after the counsel of his own will.' 'This counsel of the will of God, I conceive, means essentially the same as the covenant of redemption between the Father and the Son.

And what this purpose, or counsel of the divine will contained, was an eternal secret, concealed in the breast of JEHOVAH, until after the apostasy; and then something of it was brought to light, by the promise that the Seed of the woman should bruise the serpent's head. This divine purpose hid in God, was a mystery from eternity, until the apostasy. A more full and clear revelation of this mystery was made by the coming of Jesus Christ into the world. For "No man

hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Therefore this purpose or will of God, is not now a mystery. The same may be said of the Gospel of God; it is no longer a mystery * For the purpose of God concerning redemption, is now fully brought to light. His purpose "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel."

In confirmation of what is now offered, Saint Paul, in his Epistle to the Colossians, observes; "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, even the *mystery*, which hath been hid from ages, and from generations, but now is made manifest unto his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory." And of Paul, it is said, that he was sent to preach "among the Gentiles the unsearchable riches of Christ; that he might make all men see what is the fellowship of the *mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." And he wished to have the Colossians know how great was his conflict for them, "that their hearts might be comforted being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the *mystery* of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom and knowledge."

Hence it is evident that the mystery of redemption was hid in the eternal counsel of God until the revelation of Jesus Christ. It was kept a secret from the foundation of the world, agreeably to what we find in

* I would not be understood to say, that the Gospel *contains* no mysteries, but that the Gospel itself, meaning the purpose of God to save sinners through a bruise upon the heel of the Son of man, is not now a mystery.

the conclusion of Paul's Epistle to the Romans. "Now to him that is of power to establish you according to my Gospel, and the preaching of Jesus Christ according to the revelation of the *mystery* which was kept secret since the world began, but now is made manifest, by the Scriptures of the prophets (according to the commandment of the everlasting God made known to all nations for the obedience of faith,) to God only wise be glory through Jesus Christ forever. Amen." This mystery, kept secret from the foundation of the world, contains the covenant of redemption, which in infinite wisdom was devised by the Most High, and accomplished by the Son of the Highest.

According to this covenant, the work of redemption was entered upon immediately after the apostasy. "For God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." That this covenant agreement was entered into before the world was, is evident, because Christ will say in the day of judgment to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the *foundation of the world*." It is further evident, that the work which Christ had to perform, was given him by his Father before the world was, from the address of Christ to his Father, when he had finished the work which his Father had given him to do: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Every thing which was necessary for the redemption of sinners, was fixed upon in the counsel of the divine will, or in the covenant of redemption. I do not mean *necessary* in the nature of things, but what was fit and proper, according to a divine estimation. We know from the text that we were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot. "Who

verily, was fore-ordained before the foundation of the world, but was manifested in these last times for you." Here we see, as was before suggested, that Christ was appointed to the work of redemption before the foundation of the world; but the mystery of redemption by the precious blood of Christ is now made known for us. What was necessary in the nature of things, for the price of our redemption, is, perhaps, impossible to be determined. But what was necessary or proper in the divine estimation, we may determine by the revelation of the mystery. This mystery was kept secret from the foundation of the world, but is now made manifest.

The Holy Spirit, as well as the Father, and the Son, was concerned in the covenant of redemption, is evident, 'because it was through the eternal Spirit, that Christ offered himself without spot to God, that we might be purged from dead works to serve the living God.' And besides, we ought never to forget that no one can be saved "from the wrath to come," notwithstanding the precious blood of Christ has been shed, unless it be applied by the washing of regeneration and renewing of the Holy Spirit. Hence it was necessary not only that the blood of the paschal lamb should be shed, and that the lamb should be without blemish; but that the blood should be sprinkled on the door posts, that God might pass over the children of Israel, and not destroy them, when he should smite the land of Egypt. Here we see how the children of Israel were to escape destruction, when the pestilence should pass through the land of Egypt. "So also is Christ."

It is evident from the Scriptures, that there was a covenant of redemption between the persons of the Godhead. Each was concerned, and had a part to perform in this great and glorious work. Every thing in this covenant was agreed upon, in the first construction of it. We may conceive of the thing under the idea of a written instrument to which each person affixed his name, to wit, The Father, the Word, and

the Holy Ghost. The Word was to be made flesh, to be the Immanuel, which is God in human nature. The person in the text is called Christ the Lamb. This person was to be born of a woman. And in this capacity he was to bruise the serpent's head. Every thing which Christ was to do and to suffer, was delineated in the covenant, which means the same as the determinate counsel and foreknowledge of God. All things being thus fixed, bounded, and determined, in this counsel or covenant of redemption, a foundation was laid for Christ to be exhibited in the Holy Scriptures by types and shadows. All the predictions found in the Bible concerning Christ, have their foundation and origin in this covenant. What Christ had to *do* was the will of his Father: And what he had to *suffer* was from the agency of the serpent. Hence said God to the serpent, "*Thou shalt bruise his heel.*" Before Christ became a man, and came into the world to perform his part expressed in the instrument, to which we suppose him to have affixed his name, all the outlines of his work were drawn; which were in the first place to be exhibited by types, shadows, and predictions. He was perfectly acquainted with the Holy Scriptures, and therefore with the part allotted him to perform. And to this allotment he had given his most cordial consent and approbation; and, having put his hand to the plough was determined never to look back. His Father on his part had engaged never to forsake him; but to be with him and support him in every temptation, and in every scene of suffering. The Seed of the woman was to come into the world, and to act his part in the midst of enemies, enemies the most powerful and the most subtle in the universe. The serpent, who had subtlety enough to destroy the first of the human race, was the head of these enemies. Wicked men had enlisted under the banner of this great and subtle enemy. They were all combined together to destroy the Son of God. To

destroy him who was sent into the world to save the world, there was an infernal confederacy. And if there had not been superior power and wisdom in the Most High, this confederacy of infernal spirits, aided by the wicked rulers of this world, would have overwhelmed the creation of God in eternal perdition.

But 'The counsel of God shall stand, and he will do all his pleasure.' It was in the determinate counsel and foreknowledge of God, how Satan and wicked men should act; and how all matters should be conducted so as to disappoint "the devices of the crafty, that their hands might not perform their enterprise."

In his Epistle to the Philippians, Paul observes of our Lord, that "He became obedient unto death, even the death of the cross."

From what has been said in this discourse, we see how to understand the above passage of scripture.

And whom did Christ obey in suffering unto death, even the death of the cross? His Father. And what law of his Father, did he obey? Not the law given to Adam in the garden of Eden. And no particular reference is had to the law given to Moses on the Mount. Neither of these laws had any demands upon Christ to die the death of the cross, or any other death. It was a law made with particular reference to the Son of God; it was binding upon him, and upon no other person or being in the universe. The Seed of the woman was under obligation to die the death of the cross. This obligation was laid upon him, in consequence of the covenant of redemption, entered into between him and his Father. This was the will or law of his Father: and he came into the world to do the will of him, who sent him. And, therefore, though "in the form of God," and thinking "it no robbery to be equal with God," he "made himself of no reputation, but took upon himself the form of a servant, and was made in the likeness of man;

and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Hence the law, which the Son of God obeyed in dying upon the cross, may be properly designated the LAW OF REDEMPTION. It was a law to which he voluntarily subjected himself. For this reason we hear him saying to his Father, "I delight to do thy will, O God, *thy law* is in my heart."

It is generally thought that every law, human or divine, supposes a penalty, threatening evil to the transgressor: but, to the law of redemption, the law, which Jesus Christ came into the world to fulfil, no penalty was annexed. The commandment which Christ received of his Father, was not one, or either of the commandments which was "received" by Moses, "by the disposition of angels." The law requiring obedience unto death, even the death of the cross, was peculiar to him, who was eminently styled the Seed of the woman; of whom it was said, very soon after the apostasy, that it should bruise the serpent's head.

If Christ had been ever so obedient to all other laws, and had not obeyed the law requiring his death upon the cross, there would have been no atonement for sin, and therefore no salvation for man.

Noticing the imperfections of the Levitical priesthood, Paul, in his Epistle to the Hebrews, remarks, that, "Jesus was made a Surety of a better covenant." This was the Covenant of Redemption: and, by Jesus' being made its Surety, we are taught the certainty of the salvation of all those who were given to him of the Father. This rendered it proper that he should pray for those who were given of the Father, in distinction from the world. Our Lord, accordingly, in prayer to his Father, announces, "I have manifested thy name unto the men which thou gavest me out of the world. I have given unto them the words which thou gavest me: I pray for them: I pray not for the

world, but for them which thou hast given me." Again, "All that the Father giveth me shall come unto me; and him that cometh to me, I will in no wise cast out."

Furthermore, what has now been said brings to our view a very important particular, in which the covenant of redemption differs from the covenant of grace. The covenant of grace promises salvation to the penitent believer only: whereas the covenant of redemption "promises that salvation shall be put into the possession of millions of unbelievers." Hence the Good Shepherd exclaims: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. *And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.* Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. *This commandment have I received of my Father.*"

By the people of God we sometimes understand those who are already born of God: and sometimes the people of God mean those, who in future ages of the Christian church, shall be made willing in the day of His power. Were it not for the covenant of redemption, of which Jesus is the Surety, we should never have realized all the great and precious promises concerning the church, "in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Hence the commandment (the law of redemption) which our Lord received of his Father, must be obeyed. For if the Son of God had remained in the bosom of the Father, and this commandment had not been executed, then the head of the serpent would never have been

bruised; then the prince of the power of the air would have ranged the world unmolested; then John would not have seen in vision an angel descend from heaven with a great chain in his hand, to confine him for a thousand years in close prison; and spiritual death, the death of Adam and his posterity, would have brooded over the whole face of this lower intelligent creation, and settled down in one eternal gloom.

SERMON XIX.

JESUS' HUMAN SOUL PERFECTLY PURE.

LUKE ii, 40.

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

2. REDEMPTION by the precious blood of Christ, as of a lamb without blemish and without spot, supposes that, though he was born of a woman, yet his human soul was perfectly pure.

Christ is that Seed of the woman of which God said to the serpent, "it shall bruise thy head." And when *this* Seed had bruised the head of the serpent, He had then completed the work of redemption; and through him a door was opened for the children of fallen Adam, to become the adopted children of the risen Redeemer. For, "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"Christ" was "the Son of God," and he "became man, by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, and yet without sin." If Christ the Son of God became man, then he had a human soul; and, it is evident, that the human soul of Christ was always perfectly pure. Had not this been his character as a man, his blood would not have been sufficiently precious, to redeem men from their vain conversation. Christ was not like other men shapen in iniquity; he was not conceived in sin. His mother

was one of the fallen race of apostate Adam, and, therefore, a partaker, with the rest of mankind, of moral pollution. But from her he derived no moral uncleanness. Hence the word of God gives to the Child Jesus the appellation of "That Holy Thing." "Therefore," speaking to the mother of Jesus, "*That Holy Thing*," says the heavenly messenger, "which shall be born of thee shall be called The Son of God." The Second Man as well as the first was made perfectly holy. He was perfectly in the image and likeness of God: yea, he was the brightness of the Father's glory, "and the express image of his person." Jesus not only began his being as a man in a state of holiness and perfect moral uprightness; but he passed through life as a lamb without blemish and without spot—he persevered in holiness, perfect conformity to God, until he expired on the cross, when he commended his pure Spirit into the hands of his heavenly Father. "And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my Spirit: and, having said thus, he gave up the ghost."*

Christ being born of a woman was made under the law; and being by birth a Jew, and also, born under the Mosaic dispensation, he was not only bound by the moral law to love God with all his heart, and his neighbour as himself; but he was under obligation to observe the Mosaic ceremonies. Therefore on the eighth day from his birth he was circumcised. "And when eight days were accomplished for the circumcising of the Child, his name was called *Jesus*, which was so named of the angel before he was conceived in the womb. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;—and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves or two young pigeons.†" And this same law of Moses, agreeably to which, Christ was circumcised, and a

* Luke xxiii, 46.

† Luke i, 22—24.

pair of turtle doves offered as a sacrifice to the Lord, required that he, being called of God, as was Aaron, should, before he entered upon his ministry, be washed. Hence Jesus went from Galilee to Jordan, unto John to be baptised of him.—“That his baptism was his unction to the work of the ministry,” Peter expressly teaches in the tenth chapter of the Acts. “The word which God sent to the children of Israel, preaching peace by Jesus Christ, that word ye know, which was published throughout all Judea, and began from Galilee, after the baptism, which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power.”

“Jesus being the Divine Mediator, and himself without sin, could not need baptism for the purposes, for which it is applied to us. The baptism which he received must, in its design, be a very different thing from that, which he afterward instituted, as a token of the remission of sin, and eternal life in a way of faith and repentance.”

The righteousness which Jesus had to fulfil at his baptism, was not the righteousness of faith and repentance. It is evident, however, that the only idea which John *then* had of baptism, was the baptism unto repentance; he, therefore, said to Jesus, “I have need to be baptised of thee, and comest thou to me? And Jesus, answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.” Matthew iii, 14, 15. It was not the design of Jesus, in the phrase, “To fulfil all righteousness,” to comprehend the righteousness of faith and repentance: for Jesus did not need the remission of sin, for in him there was no sin. But by all righteousness, he meant, as is evident from the connexion in which the phrase is used, all that which was required of him in the law of Moses, meaning the ceremonial law. Hence “Christ, is the end of the law for righteousness to every one that believeth.”*

* Rom. x, 4.

Christ being under obligation to fulfil all righteousness, delayed to enter upon his public ministry until he was about thirty years of age. Was not Christ the Holy One of God qualified to preach the Gospel at twenty, or at twenty-five? Why then was it delayed till he was about thirty? The answer is easy, that he might fulfil all righteousness; or, that he might fulfil all that was required in the ceremonial law. This was necessary that he might be considered as a lamb without blemish and without spot.

It was necessary also that Christ should do every thing which is required of man in the moral law, the law of ten commandments. It was necessary therefore that he should honour and obey his parents. "Children," saith the apostle, "obey your parents in the Lord: for this is right." It was also right that Christ should obey *his* parents in the Lord. This he was willing to do. This was implied in the instrument to which he is supposed to have put his hand in the covenant of redemption. "Now his parents went to Jerusalem every year at the feast of the passover."* At the celebration of this feast, Jesus, at the age of twelve years, appeared with his parents at Jerusalem. And when they returned, the Child Jesus tarried behind, it not being known to his parents. This however ought not to be considered as an act of disobedience. His parents were grieved when they missed their Son Jesus, and not finding him in the company, they returned, having gone a day's journey. They diligently sought him, and "after three days, found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." On account of his absence, his mother seemed to chide him, for, "Son," saith she, "why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing." The reply of Jesus proves that he was not to be charged with disobedience; for he said unto them, "How is it that ye sought me? Wist ye not that

* Luke ii. 41.

I must be about my Father's business? And he went down with them, and came to Nazareth, and was subject unto them." He continued with them, from this time, till he was about thirty, when he was called of God as was Aaron to the work of his public ministry. And Moses brought Aaron and his sons and washed them with water. So likewise was Jesus washed with the water of Jordan. Jesus had now, no connexion with his parents, as a child in subjection to their commands. He was, therefore, in a more peculiar sense the Lord's; being consecrated to the work of the Gospel ministry. God said of the tribe of Levi, "They shall be mine; I am the Lord:" so he is to be considered as saying of his Son Jesus, He shall be mine; I am the Lord. Hence when Jesus was baptised, the heavens were opened unto him: "and lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'" Being thus consecrated to the work of the ministry, though Jesus was no longer under obligation to obey Joseph and Mary as parents; yet he was obliged to love them as neighbours. For Christ was made under the moral, as well as the ceremonial, law. Christ therefore was under obligation to love God with all his heart, and his neighbour as himself. And against this holy, just and good law, the Son of God never offended. He observed perfectly every command of the moral law. He was an Israelite indeed in whom there was no guile. He was not in this respect like Aaron, for *he* was a sinner, and needed an atonement for his *own* sins as well as the sins of the people. Therefore such a High Priest as Jesus was, became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the sins of the people: for this he did once, when he offered up himself.* Hence, "we are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot."

* Heb. vii, 26, 27.

SERMON XX.

THE SCRIPTURES OF THE OLD TESTAMENT, CONTAINING THE TYPES AND SHADOWS OF THE LAW OF MOSES, EMINENTLY USEFUL IN POINTING OUT THE MESSIAH.

JOHN v, 39.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

3. REDEMPTION by the precious blood of Christ, as of a lamb without blemish and without spot, supposes that the actions and sufferings of Christ while in the flesh, answered all the types and shadows by which he was exhibited in the Word of God.

In every part of the Scriptures of the Old Testament, Jesus Christ is brought clearly into view. Long before he came in the flesh, was he exhibited almost in every page of that Sacred Volume. Hence, when he came into the world and entered upon the duties of his ministerial office, he said to the Jews; "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." These Scriptures testify of Christ by shadows, types, and predictions. Christ, therefore, is the Substance of the shadows; the Antitype of all the types and shadows by which he was exhibited in the Mosaic dispensation. And Christ is the Subject of a great part of the predictions which are found in the Holy Scriptures. He is the Person of whom it was foretold that he should bruise the serpent's head. He was the Antitype of Moses, like unto whom, it was predicted, that the Lord God would raise up a Prophet, even Christ. Christ was the Antitype of Adam; for Adam was a

figure or type of him that was to come. Wherever there is a shadow there must be a substance; and wherever there is a type there must be an antitype. The type supposes that the antitype is, as we may say by illustration, behind the curtain; it hath not yet made its appearance; it is exhibited or brought into view only by figures, types, and shadows.

Hence a type always looks both backward and forward. The antitype is the pattern or copy from which, or agreeably to which, the type is formed. If Adam, therefore, were a type of Christ, of whom the Apostle asserts that he was "the figure of him that was to come," then Christ was before Adam. And if Adam was the type of him who was to come, that is, of Christ, who, in the days of Adam had not come in the flesh, then, in a sense Adam was before Christ. Hence a type stands on middle ground, looking back to the antitype as a pattern for the construction of the type, and forward, pointing out what the antitype would be, or how it would appear when it should come forth from behind the curtain.

A type is no farther, or in no other sense a type, than it perfectly represents the person or thing which it was designed to represent. Adam, it is granted on all hands, was a type of Christ. Let us inquire wherein, as a type, he took his likeness from Christ; for he could not be a figure of Christ, only, in those things in which there was an exact agreement. This then must be searched out. It is allowed by all that Adam was a covenant head; and so also was Christ. It was implicitly promised Adam that if he would continue obedient through the course of his trial, and not eat of the forbidden tree, that children should be born to him, and his children's children to the latest posterity, in a state of moral purity or perfect holiness. So it was promised Christ the Antitype, that if he would continue perfectly holy, as a lamb without blemish and without spot, and in that character would do the will of him that sent him, that is, would do every

thing to which he had given his cordial consent in the covenant of redemption, children should be born to him, through the power and grace of God to the latest generation of men. That is, Christ should have a seed to serve him, a numerous race; that, as a reward for his covenant faithfulness, there should be given him ten thousand times ten thousand and thousands of thousands of the fallen race of Adam. Those millions which shall be born to Christ and become the children of the Most High, through the influence of the Divine Spirit, in consequence of the covenant faithfulness of Christ, shall be given him as a bride. These are the wife of the Lamb. An angel said to John in vision, "Come hither, I will shew thee the bride, the Lamb's wife." And this same apostle heard a triumphant song in heaven, because the marriage of the Lamb was come. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." And in consequence of the covenant faithfulness of the Son, we hear the Father saying to him; "Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." To the same purpose are the following words: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Hence, in consequence of his covenant faithfulness, Christ will have given him millions of the human race, with cheerfulness and delight to serve him; but Satan, and all the enemies of Christ will be brought beneath his feet.

These happy children of Christ will be made to persevere in holy obedience through life; and they finally

will go to heaven, to celebrate the praises of God and the Lamb forever and ever. Of this blessed society John had a view; of which he gives an account in his Revelation. "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four Beasts and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruit to God and to the Lamb. And in their mouth there was found no guile: for they are without fault before the throne of God."*

Christ, as a covenant head was faithful. And the Father was faithful in fulfilling all his promises to his righteous servant; Christ will therefore "see of the travail of his soul and be satisfied."

Adam was not faithful; he yielded to temptation and died: he ruined his character as a faithful and upright man: and, in ruining his character as a man of fidelity, he lost his commission as the federal head of his posterity. Adam by his fall became an enemy to God. Did God hold him in the place of a covenant head after he became his enemy? He did not. As soon as Adam ceased to be obedient, he ceased to be a covenant head. And, as soon as he ceased to be a covenant head, he ceased to be a figure of him who was to come, that is, of Christ. What can any one see in Adam as an apostate, which is a figure of him who was to come? And if we can see nothing, in

* Rev. xiv, 1—5.

which Christ and Adam resemble each other, then, to consider him as a type of Christ is an error.

So far as Adam was a type of Christ, he has been completely answered in the Antitype. As to Adam, Christ has fulfilled the figure. He has performed the part of a covenant head: he has done every thing necessary on his part for the redemption of all mankind. Hence, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." It was contained in the determinate counsel and foreknowledge of God, that Christ should come into the world, do many things, and suffer great evils. Our Advocate then stood in the divine counsel or covenant of redemption, as an Antitype. But as the predicted Seed of the woman was not to make his appearance in this world, to act his part as the great Redeemer, until thousands of years should have rolled away, God saw fit to exhibit him by predictions, types and shadows, sacrifices and burnt-offerings.

In the first, and succeeding ages of the world, until Jesus Christ appeared in the flesh, and "offered up himself," being "sacrificed for us," he was exhibited "by offerings of the fruit of the ground," together with "burnt-offerings" of beasts, consumed upon the altar of the Lord.

Even Adam, no doubt, as well as Cain and Abel, brought offerings to the Lord; and, "it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." And "the Lord had respect unto Abel, and to his offering."

"And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar."

And the Lord appeared unto Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

By this time Abraham was well acquainted with the propriety and the duty of offering sacrifices and burnt-offerings upon the altar of the Lord. He was prepared therefore to obey God when he should call him to the severe trial of offering up his only son Isaac upon the altar for a burnt-offering.

In no page of history, either sacred or profane, is recorded a scene so trying and affecting as that of Abraham's offering his son Isaac, as a burnt-offering upon the altar of the Lord. The Lord's requiring Abraham to offer his son upon mount Moriah, was to answer two objects, the one to *try* Abraham, and the other, to *typify* Jesus Christ, who was offered once for all for the redemption of man from sin and from death. "And it came to pass that God did tempt Abraham, and said unto him, Abraham: and he said Behold here I am." Abraham could not know the reason for which the Lord called him until he should be informed. How must the father feel, when he found himself addressed by his Maker, the God whom he loved with a pure heart. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there upon one of the mountains which I shall tell thee of". Abraham made no reply, exhibited no consternation, manifested no grief; but without any hesitation consented to be the actor in the solemn scene. He rose early in the morning therefore and "saddled his ass, and took two of his young men, and Isaac his son; and clave the wood for a burnt-offering, and rose up and went unto the place of which God had told him." On the third day they came within sight of the place where the dreadful scene was to be exhibited. And leaving all the company behind, Abraham took the lad, his son, and went to the appointed spot to offer him as a burnt-offering upon the altar. "And Abraham took the wood of the burnt offering and laid it upon Isaac his son, that is, laid it upon the shoulder of his son, that he might carry it to the altar; and he took fire in his

hand and a knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; Behold the fire and the wood; but where is the lamb for a burnt-offering. And Abraham said, My son, God will provide himself a lamb for a burnt-offering—And when they were come to the place which God had appointed for the sacrifice; Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.” A most solemn preparation! Suppose it were your son, fathers and mothers! And Abraham stretched forth his hand and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham! And he said here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son from me.*

This affair of Abraham’s offering his son as a burnt-offering upon the altar, together with his offering up a ram afterward, for a burnt-offering instead of his son, teaches us a number of things:

It teaches that the offering of burnt-offerings upon the altar was very early a divine institution. And it was designed to point out Jesus Christ as a lamb without blemish and without spot, who would come into the world and offer himself a sacrifice for sin. In the case of Abraham’s offering his only son Isaac; it teaches that “God so loved the world as to give his only begotten Son”—That he would deliver him up for us all: “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” It teaches also, that Christ was willing to be sacrificed, or that his soul be made an offering for sin.

Isaac made no resistance; and when the young men were left behind, he went on with his father, and car-

* Gen. xxii.

ried, upon his own shoulder, the wood which was prepared to burn him upon the altar. Christ, also, who bore the cross upon which he was crucified, was as far from resistance as Isaac was. Isaac was bound, and laid on the altar upon the wood without any resistance. So Christ refused not to be nailed to the cross, and to expire there. Observe by the way:—

From Abraham towards his son, there was no expression of anger or wrath. And when Christ was crucified there was no exhibition of wrath, only, what was manifested by his enemies. Isaac did not wish to be exempted from the bitter cup of dying upon the altar, as a burnt-offering. And Christ never desired to be excused from drinking any cup which he consented to drink in the covenant of redemption. Hence Christ's prayer in the garden of Gethsemane, that a certain cup might pass from him, cannot mean the cup of the cross, but some other cup: which may be considered in another place.

Isaac was offered up as a sacrifice to God on mount Moriah. And this is the very mountain, upon which, long after, the temple was built by king Solomon. And mount Calvary where Christ was crucified, was, no doubt, a part of the same mountain.

Under the Mosaic dispensation, great stress was laid upon the manner, in which the people were to bring their burnt-offerings, and perform their sacrifices. Hence in the days of the Prophet Isaiah, the nation of the Jews were so unbelieving, careless and stupid, that it is said of them by the prophet: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations." Therefore, when the children of Israel were to kill an ox, or a lamb, or a goat as an offering to the Lord, it was expressly enjoined upon them, that it be brought unto the door of the

tabernacle of the congregation, to be offered as an offering unto the Lord before the tabernacle of the Lord. He, who did not bring his offering in this manner was guilty of blood;—"Blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people." Lev. xvii, 4. It was required that the whole bullock, after his blood was shed, should be carried forth without the camp, unto a clean place where the ashes were poured out, and be burnt on the wood with fire. Lev. iv, 12.

The Jewish Sanhedrim or Ecclesiastical Court, made up of the chief priests, scribes, and elders of the people, together with the high priest at their head, may be considered as answering to the door of the tabernacle of the congregation; for at the door of this court the blessed Jesus was condemned to be crucified. And when the sentence of death was pronounced upon him, his blood, in effect, was then shed. Hence said the multitude, "His blood be upon us and on our children."

Jesus, having had a mock trial, was, when they had bound him, delivered to Pontius Pilate the Roman governour, to be crucified. The Jewish Sanhedrim had no authority to put any man to death without the approbation of the Roman government; Pilate therefore might have saved the innocent Jesus; but for fear of the people, having scourged him, he delivered him up to be crucified. "The governour's soldiers took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe"—"And when they were come unto a place called Golgotha, the same as Calvary, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall—"And they crucified him." Thus the holy Redeemer, who was the Antitype of the Jewish sacrifices and burnt-offerings, was condemned at the door of the tabernacle of the congregation, and then carried without the camp

to be crucified; answering the type of slain beast's being carried without the camp to be offered as a burnt-offering unto the Lord. Or as the apostle to the Hebrews expresses it. "We have an altar whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Hence the Jewish offerings, as saith the Apostle Paul, "serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle;" for, "See, saith he, that thou make all things according to the pattern shewed thee in the mount."

SERMON XXI.

THE SUBJECT OF THE PRECEDING DISCOURSE
CONTINUED.

JOHN v, 39.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

THE institution of the Passover is, evidently, designed to bring into view, him, who is eminently styled the Lamb of God, who was without blemish and without spot. It was the purpose of God not only to deliver his people from Egyptian bondage, but to preserve them after this deliverance, when all the first-born of Egypt were doomed to destruction. Of this institution we have an account in the twelfth chapter of Exodus. The Lord proposed, that the time in which he should deliver his people from Egypt, should be the first month of the year: and that on the tenth day of the same month they should take every man a lamb. And it was required that the lamb should be "without blemish, a male of the first year." It was also required that the lamb be kept up four days; that is, from the tenth day to the fourteenth; and then the whole assembly of the congregation of Israel were to kill him in the evening. The blood of the lamb was to be sprinkled on the door-posts of the houses wherein they were to eat it. They were commanded not to eat it raw, or sodden at all with water; but it must be roasted with fire. And nothing of it was allowed to remain till morning. Here we have an account of the type: Now let us see how it agrees with the Antitype. And,

First; Christ was without blemish and without spot; that is he was without sin.

Secondly; The paschal lamb was to be kept up until the fourth day before it was killed. And Christ was crucified on the fourth year after he entered upon his public ministry.

Thirdly; The whole assembly of the congregation of Israel were to kill this lamb. So Christ was put to death by the general assembly of the congregation of Israel. The high priest said of him, he hath spoken blasphemy. What think ye? And they said he is guilty of death. This was the language of the council which condemned him. And when Pilate proposed to the people to release him; "the chief priests and the rulers and the people, cried out all at once, saying, Away with this man." "Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, Crucify him."

Fourthly; The paschal lamb was to be killed in the evening; so upon the cross, in the evening, did Christ the Lord expire. "And, from the sixth hour until the ninth hour, there was darkness over all the earth." "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

Fifthly; Christ did not remain upon the cross all night. In connexion with these things we see the propriety of Paul's exhortation to the Corinthians; "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

As the passover was an eminent type of Christ who was slain for us; a type of the Lamb of God, who was slain from the foundation of the world; there was great propriety in the Jews' keeping the feast of the passover, in remembrance of Messiah whom they looked for as the Saviour to come. But of the true design of this feast, that nation, in general, had no adequate conception. As a type of Christ, they were perfectly ignorant of its spiritual meaning. Some of the nation, however, understood the design of it. Moses, it is evident, un-

derstood it, not only as a device to distinguish the people of Israel from the Egyptians; that Israel might be saved, when all the first-born of Egypt were reserved for inevitable destruction; but also, as a type of the true Messiah. That Moses understood the true, and spiritual design of this institution, is evident from what the apostle says concerning him. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter—By faith he forsook Egypt,—*Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them.*"

As the passover was a type of Christ, when the blood of Christ should be shed, the type should pass away as a shadow. Hence, it is evident, that Christ did not mean that this feast should be kept as an ordinance in the church, after the night in which he was betrayed to be crucified. Accordingly the very night in which he was betrayed, an appointment was made to celebrate it for the last time; "And, his disciples made ready the passover. Now when evening was come, he sat down with his disciples." While they were together at the last feast of the passover, Jesus informed his disciples that one of them should betray him. "And they were exceedingly sorrowful; and began every one of them to say unto him, Lord, is it I?—Then Judas who betrayed him answered and said Master, is it I? He said unto him, Thou hast said. And as they were eating," that is, the passover, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink of this fruit of the vine until that day when I drink it new in my Father's kingdom."

From this time the feast of the passover was to cease forever. The substance being come, the shadow was

no longer of any use. Instead of the passover, that night in which he was betrayed, Christ instituted the ordinance of the Lord's Supper to be continued in the church to the end of the world. And in the institution of this feast, there seems to be great propriety.

Christ was sent into the world to save sinners.— For this end atonement was necessary. "The Apostle and High Priest of our profession, Christ Jesus, is abundantly exhibited in the law of Moses by types. Christ is typified by persons and things, beasts and birds: But no *one* person or thing, beast or bird did fully exhibit him. Aaron was a type of Christ; but Aaron did not fully represent him, as appointed to atone for the sins of the *world*. Aaron was an high priest and so was Christ. Aaron was appointed to make atonement for sin, for his own sin, the sin of his house, and for the sin of the whole congregation of the children of Israel. *He* did not make atonement for any of the Gentile world. But what *Christ* has done extends equally to the Gentile as to the Jew. Aaron, in making atonement, never did, nor was he ever required, to shed a drop of his *own* blood; neither was he required to try his strength with the powers of darkness. Aaron, when he made an atonement for sin, either his own or the sins of the people, always needed the blood of a bullock, or some other beast. Hence the bullock, or the blood of the bullock, or of some other beast, was necessary to make an atonement. Aaron, the Jewish high priest, could not make atonement without the blood of *others*: But Christ the great High Priest made atonement with his *own* blood; he needed no assistance from man; he asked not for the blood of beasts. Hence, in shedding his blood as an atonement for sin, Christ was the Antitype, both of Aaron and the beasts whose blood he shed.

Completely to exhibit Christ making atonement for sin, it was necessary that he should be exhibited by a combination of types: one of which, separately would be only a partial one. Hence Christ was typ-

ified by Aaron the high priest, and the two goats which he was required to present "before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat." One of these goats is called the Lord's, and the other is called the scape-goat. The goat on which the Lord's lot fell was to be slain, and offered as a sin-offering. But the scape-goat, Aaron was commanded to present *alive* before the Lord; that, in connexion with the *slain* goat, he might make an atonement. The blood of the goat that was killed Aaron was commanded to use, as he did the blood of the bullock, "and sprinkle, it upon the mercy-seat and before the mercy-seat." Aaron, in making atonement for himself, his household, and the congregation, together with reconciling the holy place, and the tabernacle of the congregation and the altar, was required to put the blood of the bullock, and the blood of the goat "upon the horns of the altar round about," Lev. xvi, 17. And this ceremony prepared the way to bring in the live, or scape-goat, respecting which Aaron was directed in a particular manner, how to conduct. And to understand what is implied in these directions, and to be governed by them, is of the greatest consequence to our eternal salvation. The directions are the following: "and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins, putting them upon the head of the goat, and shall send him away, by the hand of a fit man, into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat into the wilderness."

Now, it is evident that Jesus Christ is the Antitype both of Aaron and the two goats; of the goat whose blood was shed and sprinkled upon the mercy-seat, and of the goat that was sent into a land not inhabited. Christ is the Antitype of them all conjointly.

Aaron, separately, represents Christ as our Great High Priest; and the goat that was killed, and his blood sprinkled upon the mercy-seat, represents Christ as the High Priest, shedding his own blood for our eternal redemption. And the scape-goat which was not slain at all, which bore upon himself all the sins and transgressions of the people of Israel, beautifully and strikingly represents the Divinity of him who says of himself, "I am the Almighty;" Or, the living goat, over which Aaron, with both hands upon his head, was to confess all the iniquities of the people of Israel, may be considered as representing the unchangeableness of the priesthood of Messiah, or of Christ as the ever-living Intercessor. Hence, the priesthood of Christ "was not made after the law of a carnal commandment, but after the power of an endless life." The priests *under the law* were not suffered to continue by reason of death. "But *This Man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And 'as perfection could not be by the Levitical priesthood, it was necessary that another Priest should arise after the order of Melchisedec,' "and not be called after the order of Aaron."* Hence, "Christ needed not daily as the Levitical high priests, to offer up sacrifice, first, for his own sins, and then for the sins of the people: for this he did once when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated forevermore."† Christ was represented by the high priests and their sacrifices. The high priests, however, did not shed their *own* blood, but the blood of bulls and of goats, for "without shedding of blood there is no remission." But the High Priest of our profession, Jesus Christ,

* Heb. vii, 11.

† Heb. vii, 27, 28.

offered himself a sacrifice for sin. 'The sins therefore of those who sincerely confess them, he is faithful and just to forgive, and to cleanse them from all unrighteousness.'* He, like the living or scape-goat, will bear away the sins of all such; he will cast them behind his back, or bury them in the depths of the sea. Such like language, which we find in the word of God, expresses the same as the sins of the people of Israel, being put upon the head of the scape-goat and carried into a land not inhabited; or according to the Hebrew, into a land of separation. This teaches us, that the godly person who once confesses his sin, or becomes a true penitent, shall, through Jesus Christ, have all his sins separated from him. The sepulchre into which Christ was laid, was properly a land of separation. As the sins of his people, therefore, were, as it were, carried into the grave with him and buried there, they will never be allowed to rise up against them. 'Being delivered for their offences, he rose again for their justification.'†

Some think that atonement consists wholly in suffering; if so, why, in connexion with the slain goat, was the living goat necessary also to make an atonement?‡ Some writers on this subject are very positive in their sentiments, that the atonement of Christ consists wholly in his sufferings; while, at the same time, they affirm as positively, that the divine nature of Christ did not suffer at all. According to this sentiment, the divinity of Christ in making atonement for the sins of his people, was altogether needless. But the divinity of Christ, and the shedding of his blood, in making atonement for sin, were equally necessary. Christ must be an ever-living and quickening *Spirit* as well as a dying man, or he could never "make reconciliation for the sins of the people." To make, yearly, a typical atonement for the holy sanctuary, and for the tabernacle of the congregation, and for

* 1 John i, 8.

† Rom. iv, 25.

‡ Lev. xvi.

the altar; not only a bullock and a goat were required to be *slain*; but a *living* goat also was absolutely necessary. By consulting the sixteenth chapter of Leviticus, it will be clearly seen, that the *living* goat was the most important and essential part of the business in the ceremonies of the typical yearly atonement for the sins of Israel. It was over the head of the *living* goat that the high priest was to confess all the iniquities of the people of Israel; and upon the head of the living or scape-goat, all their sins and iniquities were to be placed: and this goat being sent away by a fit person, was to bear upon him all their iniquities into a land of separation. Hence we are to confess our sins to Christ, not as a mere man, but as a quickening Spirit, who is God manifest in the flesh. For the blood of Christ cleanseth from all iniquity, not separately as a man, but as the living God.

Again, that Christ was the Antitype of living creatures, as well as of dying goats and slain bullocks, is evident, from the case of cleansing a leprous house with two birds. When the owner of the house shall say to the priest, "It seemeth to me there is, as it were, a plague in the house." After the enumeration of many ceremonies, it is added, "And he shall take to cleanse the house two birds and cedar wood and scarlet and hyssop: and he shall kill one of the birds in an earthen vessel, over running water: and he shall take the cedar wood and the hyssop and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird:—But he shall let go the living bird out of the city into the open field, and make an atonement for the house; and it shall be clean."* Here we see that a *living* bird, which must be permitted to go out into the open field, as well as a slain bird, running water, &c. was necessary in making atonement for an unclean house.

* Lev. xiv.

This house, having as it were a plague in it, is a society or family in disorder. This moral disorder must be removed; the house must be cleansed, or the plague which seemeth to be in it, will shortly consume it. Unless the disorder be removed from the bottom, the symbolical house must be broken down, and the stones, and the timber, and the mortar, and carried forth out of the city into an unclean place.

To get rid of a moral plague, we are here taught that application must be made to him, who is the Antitype of the living, as well as the slain, bird: that is, to him who says of himself, "I am he that *liveth*, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

SERMON XXII.

ALL THE PREDICTED SUFFERINGS AND DEATH
OF MESSIAH FULFILLED IN CHRIST.

LUKE xxiv, 26, 27.

Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

4. REDEMPTION by the precious blood of Christ, as of a lamb without blemish and without spot, supposes that all the predictions concerning the Messiah, as to his sufferings and death, and the manner of his sufferings and death, have been fulfilled *in Christ*.

It was ever in the mind of God, even before he created the heavens and the earth, to raise up a glorious building, from the ruins of the apostasy; the head stone of which was to be brought forth "with shoutings, crying, Grace, grace unto it." For this purpose a covenant of redemption was constructed between the LORD JEHOVAH and the Branch.

In this covenant, every thing was kept secret from the beginning, till the fall of man. Then God, as the moral Governour of the world, began in a special manner to exhibit himself. Men, in every age of the world, by looking back to that period, may see the divine purpose concerning redemption, unfolding to their view.

In this covenant, he, who is styled the Lamb of God, had a very important part assigned him. To this covenant the great Head of the church, the Redeemer, placed his name, and sealed it with his blood,

The blood of the Son of man was not literally shed, till he expired upon the cross. He was, however, viewed as if his blood were shed when the covenant was made: for he is called "the Lamb slain from the foundation of the world." And when Christ came and appeared in the flesh, on his induction to the sacred office of his mission, "Behold the Lamb of God," says John, by whom he was baptised, "who taketh away the sin of the world."

The Son, who made a covenant with the Father, before the foundation of the world, is abundantly exhibited in the Holy Scriptures by predictions; all of which *must* be fulfilled in him. Of this there was the highest moral necessity. For the TRUTH's sake then it was necessary, that all the predictions concerning Christ, should be fulfilled in him. Hence he observes, in reply to the Roman governour, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the TRUTH."*

As the salvation of man depended upon the covenant of redemption; so it was necessary that all the engagements of this covenant should be fulfilled.

And, as every thing in this covenant concerning Christ, is, in the Old Testament, expressed in types and predictions, so it was necessary that they should all be fulfilled in him. It was as necessary, therefore, that all things predicted or prophesied of Christ should be fulfilled, as that he should be faithful to his covenant engagements. Hence the salvation of man would fail, unless all the predictions concerning Christ should be accomplished. Of the truth of this Christ was perfectly acquainted. His disciples, however, were in a great measure ignorant of the design of his sufferings and death: They were, therefore, after his death, evidently disappointed, as to the end and design of his coming into the world; for after his resurrection, not knowing to whom they were speaking, "The chief

* John xviii, 37.

priests and our rulers" they say, "delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and, besides all this, to day is the third day since these things were done." They thought that Christ would have redeemed Israel; but our rulers say they have crucified him. This seemed to destroy all their hopes: just as if he could not be the Redeemer of Israel, if he were crucified. They implicitly say a crucified man cannot be the Redeemer of Israel: whereas his crucifixion was absolutely necessary to the redemption of Israel. The men of Israel could not be redeemed from sin in any other way. Christ himself could not redeem them unless he were crucified; for without shedding of blood is no remission. And, "Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*" Hence the salvation of man would have failed, had not Christ died.

The ignorance of Christ's disciples concerning the necessity of his sufferings and death, was a criminal ignorance: Therefore, after his resurrection he reproved them sharply for their ignorance and unbelief. They knew that Christ *was* crucified, but were greatly astonished to hear that he was risen again. "Yea," says Cleopas, "and certain women also of our company made us astonished, who were early at the sepulchre:—and certain of them who were with us, went to the sepulchre and found it even so as the women had said; but him they saw not." For their folly and unbelief, our Saviour then addresses them in a manner the most appropriate; "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself."

* John xii, 14.

The disciples of Christ were dull of understanding; for he had told them of these things, while he was with them before his crucifixion. And when he had revealed himself to them after his resurrection, and while he was eating a piece of a broiled fish, and of an honey-comb, "These," said he, "are the words which I spake unto you, while I was yet with you, that all things *must* be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Till now, even the disciples of Christ were ignorant of the Scriptures of the Old Testament concerning him. Therefore Christ "opened their understanding that they might understand the Scriptures." For, "Thus," said he, "it is written, and thus it behoved Christ to suffer and to rise from the dead the third day."

Christ, by teaching his disciples, has taught the whole house of Israel, together with the Gentile nations, that his sufferings, dying, and rising again, according to the Scriptures, is the foundation of salvation, agreeably to which, repentance and remission of sins are to be preached in his name among *all nations* beginning at Jerusalem.

And as Christ was fully determined to accomplish his part of the covenant of redemption, we need not be surprised to hear him say, that, "All things *must* be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

When all things which were predicted concerning Christ in the Scriptures, were fulfilled, he could then say, that he had finished the work which the Father had given him to do. And this being done, a foundation is laid for man's redemption.

And as it was the purpose of God that man should be redeemed; so all the predictions concerning Christ *must* be fulfilled.

Christ knew that he must suffer and die. His covenant with the Father, supposes, that, to these things

he had given his most cordial consent; he is therefore represented by the Prophet Isaiah, "as a lamb brought to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." It behoved the Son of God to suffer; he engaged to be obedient unto death, even the death of the cross. All things which were written in the Holy Scriptures concerning him, must be fulfilled. And the omniscient Redeemer knew from what quarter all his sufferings and death would come. Jesus, being the predicted Seed of the woman, knew that he should bruise the serpent's head; and he knew, that in the contest, he should receive from the power of darkness, a bruise upon his heel.

The Lamb of God knew that he must be slain; this was made certain by his own consent to the determinate counsel and foreknowledge of God concerning the event. Christ always knew who would betray him, and into whose hands he should be delivered. He not only knew that he must die, but he knew by whose hands he must taste the bitter cup of death. "Him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by *wicked hands have crucified and slain.*" Hence Christ must be slain; his blood must be shed; but for the redemption of sinners, the *manner* of his death was as necessary, as the death itself. Christ must be betrayed, and by one of his disciples it must be done; and he must be delivered to be crucified according to the determinate counsel of God; he must be slain; his blood must be shed: but BY WICKED HANDS IT MUST BE DONE. He must not only be slain by wicked hands, but he must die the ignominious death of the cross. He must expire upon the accursed tree. Hence, there would have been no redemption for sinners, had not Christ been delivered by the determinate counsel and foreknowledge of God. And, the blood of Christ would not have been the blood of redemption, had it not been poured out upon the cross according to the Scriptures. "The kings of the earth," therefore, "stood

up, and the rulers were gathered together against the Lord, and against his Christ. For, of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.”*

So we see that the Anointed of the Lord must die by the hands of wicked men; and, that his blood might avail to our redemption, he must die upon the cross, in the place of skulls, *without* the walls of the holy city.

The blood of Christ, however precious, had it been shed *within* the walls of the holy city, would not have answered the purpose of our redemption. “For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”† Therefore the foundation of our redemption, essentially, consists in all the events being fulfilled in Christ, which were predicted concerning him: If, concerning him, other things had been predicted, these also must have been fulfilled.

God said concerning his Son Jesus, A bone of him shall not be broken. A bone therefore was not broken. But if instead of this, God had said, Some of his bones shall be broken, *not* upon the cross, but within the walls of Jerusalem; but not a drop of his blood shall be shed, then, our redemption would have depended essentially upon the bones of Christ being broken, and no blood shed according to the prediction. And this being the case, all sacrifices and burnt-offerings, requiring the shedding of blood, would have been excluded from the system of redemption.

Had God seen fit, in the covenant of redemption, he could have made the breaking of the bones of his

* Acts iv, 26—28.

† Heb. xiii, 11, 12.

beloved Son, as essential to our salvation, as the shedding of his blood now is. This is evident, for the Almighty is not governed by fatal necessity. *He worketh all things according to the counsel of his own will.* Not only the work of creation, but the glorious work of redemption is according to the will of God.

The plan of redemption is the plan of God; and it was chosen and constructed according to his sovereign will and pleasure. Deity was not led to it by the law of fate, or natural necessity; but it was constructed according to his holy will.

Divine sovereignty is marvellously displayed in the conversion and salvation of sinners; and no less was the sovereign pleasure of God displayed in constructing the plan of redemption: Therefore why it was so constructed may be answered in the words of Christ, "Even so Father; for so it seemed good in thy sight."

Whatever was written in the law of Moses concerning Christ, has been fulfilled: in him all the types and shadows are found perfectly to centre.

Christ was the antitype of Moses as a prophet, and of Aaron as a priest. He was the antitype not only of the high priests but of their offerings, of the slain goat, and of the scape goat; of the slain bird, and of the living bird.

The most ancient prediction concerning Christ has been fulfilled; namely, that the Seed of the woman should bruise the serpent's head, and that the serpent should bruise the heel of the woman's Seed. The heel of the woman's Seed must be bruised, and it must be effected by the serpent and his seed.

Therefore Christ was betrayed by an apostate disciple, under the influence of the serpent; and he was delivered to the Roman soldiers to be crucified, by the princes of this world who knew not God. "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world

knew: for had they known it, they would not have crucified the Lord of glory."

Christ must not only be crucified; but he must be crucified between two thieves. Although he was God's righteous servant, yet he must be treated and put to death as a malefactor. Pilate said to the enemies of Christ, "What accusation bring ye against this man? They answered and said unto him, if he were not a malefactor, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, it is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."*

Pilate wished not to be concerned in the execution of the immaculate Jesus; and, therefore, he said to the Jews, Take ye him, and judge him according to your law. But the Jewish law was, that a man for blasphemy, which was the charge brought against Christ, should be executed by stoning; according to Leviticus xxiv, 16; "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him." Christ knew that he should not be put to death by being stoned, but "by being lifted up from the earth, or by crucifixion, which was a Roman punishment." Therefore, though Christ was condemned by a Jewish court, yet he must be delivered to the Gentiles, that is, to the Romans, to be executed.

Christ foretold his disciples of his death, and "what death he should die," not that he should be stoned to death by the Jews; but that he should be crucified by the Gentiles. That things were so constructed, he had, previously to his death, taught his disciples. "And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Be-

* John xviii, 29—31.

hold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock and to scourge, and to crucify him."*

Jesus knew no sin, neither was guile found in his mouth; yet agreeably to his own declaration, he must be numbered among the transgressors. "For I say unto you, That this that is written must yet be accomplished in me, and he was reckoned among the transgressors: for the things concerning me have an end."† 'And because he had done no violence, neither was any deceit in his mouth, he therefore, made his grave with the wicked, and with the rich in his death.'‡ Our blessed Saviour had a perfect knowledge of all the ill treatment which he should receive from his enemies. And he was prepared for all the events of providence concerning him.

To fulfil the predictions concerning Christ, it was necessary that he should be condemned by a Jewish court; but that he should be executed according to a law, or custom, in the Gentile world. Therefore he was delivered to Pilate, a Roman governour, to mock, and to scourge, and to crucify. Crucifixion was not a manner in which the Jews executed criminals; therefore, as Christ was to be executed in this manner, it was necessary that he should be delivered up to the Romans. And because it was prophesied of Christ, that he should make his grave with the wicked, and with the rich in his death; for this reason it was, that a rich man of Arimathea, named Joseph, went to Pilate and begged the body of Jesus; wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock.'§

All these predictions take their rise from the original transaction of the covenant of redemption. And it was not in the heart of Christ to avoid any predicted

* Matt. xx, 17—20. † Luke xxii, 37. ‡ Isai. liii, 9. § Matt. xxvii, 58—60.

evil concerning him. He was cordially willing to meet his sufferings and death in their predicted form and manner. He was prepared to meet his strong enemy in the wilderness, or in the field of battle. He was always willing, at the time appointed, to try his strength with the power of darkness: for he knew that he was able to conquer every foe. He wished not to escape the wound, which, agreeably to the prediction, Satan would make upon his heel; for, by this means, he would have an opportunity to effect a mortal wound upon the head of the serpent.

This bruise upon the blessed Redeemer; and the blood sprinkled upon his garments, will not hereafter appear to the disgrace of the mighty Conqueror; but they will be produced to his unspeakable honour, and eternal praise. He will exhibit to his redeemed in heaven, his mangled hands, his pierced side, his bruises and his blood, as tokens of his great love wherewith he loved them.

The precious blood of Christ as of a lamb without blemish and without spot, will not be exhibited as a token of divine anger towards sinners; but it will be produced as a most striking manifestation of divine benevolence towards a guilty world. No such token will be necessary to manifest the anger of God towards the finally impenitent: eternity, truly, will be long enough for God perfectly to express all his anger towards them for all their sins: for, the anger of God, therefore to be expressed towards them, in the sufferings and death of his beloved Son, is, indeed, altogether needless.

It is the opinion of some, that the sufferings of Christ, considering the infinite dignity and excellency of his person and character, are equal to the sufferings of all mankind in an eternal hell. But if this were the case why should *sinners* suffer an eternal hell? And if the impenitent sinner will suffer in hell all that which he deserves, why, I ask, should Christ suffer in his room and stead, all that evil which he has to suffer in his own person? Is there anger enough in God to-

wards sinners, to inflict a double punishment? to inflict infinite evil upon the sinner, and infinite evil upon Christ as the sinner's Substitute? According to this, there is infinitely more suffering than there is need of.

If it be said that Christ suffered in the room and stead of the elect *only*; and that he suffered in their room and stead that which was equivalent to their eternal destruction; then, it appears to me, that *justice* requires the salvation of all the elect. According to this scheme of atonement, they for whom Christ died *ought in justice* to be exempted from punishment; and if justice requires their exemption from punishment, the idea of pardon is totally excluded. Therefore the salvation of sinners according to this scheme, as it appears to me, would not be wholly of grace, but of strict justice. My meaning is that however gracious and merciful the *Son* would be in suffering all the evil which the sinner deserved; yet the *Father* would be, according to strict justice, under obligation to exempt the sinner from punishment.

The sufferings of Christ were never designed to buy sinners out of the hands of justice. But justice requires that they be punished, as much as if Christ had not died. The finally impenitent will reap no advantage from the death of Christ. And sinners' repenting of their sins renders them no less *deserving* of punishment. But their sins being blotted out through the blood of Christ, makes their salvation to be of grace.*

The anger of God is expressed, only in the sufferings of transgressors. God is angry with the wicked every day; and, if they do not repent, his anger will burn against them forever. The anger of God will be sufficiently expressed in the everlasting punishment of

* "Sufferings, it is true, can add nothing to the love of God to his creatures: but they may be, and it is hoped can be, proved to be necessary to a consistent exercise and display of that love. Atonement does not imply a purchase of God's mercy; it does not imply satisfaction to justice, as a cancellation of debt; nor does it infer any obligation on justice, for the liberation of sinners; for if it do, then sinners are not saved by forgiveness, since it is impossible for mercy to pardon, where justice cannot punish."—DR. MAXWELL.

those who know not God, and obey not the Gospel. But the day of reckoning is not yet come; the day of vengeance is still future. In the sufferings of Christ we do not see the anger of God expressed towards sinners, but we see his benevolence displayed in the clearest and fullest manner possible. No language can describe the love of God to guilty man equally to the sufferings of his dearly beloved Son. The love of God in the death of his Son is painted in the most lively colours. In the cross of Christ the love of God shines beyond the brightness of the meridian sun. It was the love of God to man which placed his Son upon the Roman cross; and out of love to God and man the Son expired there.

For the redemption of man, it was necessary, that the Lord Jesus Christ should be obedient unto death, even the death of the cross. The necessity of Christ's dying upon the cross, was, in an early age of the world, expressed by Moses' lifting up the serpent in the wilderness; that the believer in the exalted Saviour, "might not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Hence it is evident, that, not the anger, but the love of God, was manifested in the sufferings and death of his well beloved Son.

And as it was the plan and purpose of God, for the redemption of sinners, that Christ should die upon the cross, so it was the mind of God, that he should be typified by the brazen serpent in the wilderness.

Christ must be nailed to the cross and expire there; for had he been put to death by stoning, according to a Jewish law, the Scriptures would not have been fulfilled. But that the blood of Christ might answer the purpose of our redemption, it was necessary that all the predictions and prophecies respecting him, should centre in him. And as Christ was exhibited by types,

it was necessary, that, when he did appear, he should so appear as to answer the types.

It may be asked, why was the Antitype so constructed? This construction of things was involved in the covenant of redemption. But why, you ask, were things so constructed, as to render necessary, not only the crucifixion of Christ, but the manner and all the circumstances of it? Answer; "God worketh all things after the counsel of his own will."

But, still it is inquired, *did not the nature of things*, make it necessary, that, in order to man's redemption, something be done? I answer; the sole price of man's redemption, is the blood of Christ, and every thing implied in his death, was necessary that man might live. But,

Whether the nature of things, aside from the will of God, required the death of Christ, and that upon the cross, is not for me to decide.

I believe it was necessary, that the covenant of redemption be just such an instrument as it really is; and that the Bible be just such a book as it really is; and that all the types and predictions concerning Christ be as they really are: but, whether the *nature of things* required that the covenant of redemption be just as it is; or whether the nature of things forbids the salvation of man, on the supposition that the blood of Christ were shed by stoning, instead of its being shed by crucifixion, is too much for me to say.

I believe that the covenant of redemption was constructed in infinite wisdom; and, I believe, that the Bible stands firm upon the same solid foundation. Now then I believe, that God for Christ's sake, can consistently have mercy on whom he will: he can renew and justify those who by nature are ungodly. And what was necessary in order to this, in the judgment of infinite wisdom, was determined in "the counsel of peace," before the world was.

The atonement of Christ is the only foundation which keeps men from sinking into eternal perdition.

No where could wisdom be found sufficient to answer the important question, how can man be redeemed? but in the counsel of peace. And this question being settled in heaven, the knowledge of it, reached us who dwell on earth, by a divine revelation.

In the covenant of redemption, it was determined that the foundation of our salvation should be laid in the blood of one born of a woman, yet eminently the Son of God, the only begotten of the Father, full of grace and truth.

It was promised him, who was in the bosom of the Father, that on his coming and destroying the "prince of this world," he should be the exalted Prince and Saviour of man. In the counsel of peace, every thing was settled between the Father and the Son, which was necessary to be done, that, "the prince of this world might be cast out." This being done, Christ must be exhibited by types and predictions: he knew therefore from the beginning every thing by which he should be exhibited to public view, in the revelation of God. A necessity was laid upon him to answer all the types and predictions concerning him. The Word knew before he was made flesh, that God had said to the serpent, "Thou shalt bruise his heel."

The Prophet Isaiah knowing, that when the Son of man should appear upon the stage in public life, he would have to contend with satan and the whole power of darkness from earth and hell; therefore introduces him as a mighty conqueror: "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire." Bishop Lowth's translation of the above is; For the greaves of the armed warriors in the conflict, and the garments rolled in much blood, shall be for a burning, even fuel for the fire. "For unto us a Child is born, unto us a Son is given, and the government shall

be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. And the zeal of the Lord of hosts will perform this."

SERMON XXIII.

THE DIVINITY AND HUMANITY OF CHRIST DISPLAYED.

JOHN x, 30, and xiv, 28.

I and my Father are one.—My Father is greater than I.

4. REDEMPTION, by the precious blood of Christ, as of a lamb without blemish and without spot, implies both his divinity and humanity.

Christ is Immanuel, the Son of man, *and* the Son of God. The Jews believed him to be the Son of man; but they believed him not to be the Son of God. But said Jesus unto them, "When ye have lifted up the Son of man, then shall ye *know* that I am he:" that is, that he was Messiah, who is exhibited in the Scriptures of the Old Testament. Therefore if the Jews would search the Scriptures, they would find that Christ the Son of man, was also, the God of their father Abraham, who saw his day, "and was glad." And, "Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am."

It is evident from the Scriptures, that Christ is verily man, and truly God. And this we ought to believe, unless it can be proved to be impossible, in the nature of things, for humanity and divinity to be united in one person. It is no doubt impossible for man to understand *how* an infinite and a finite spirit can be so united as to become one person. We ought, however to believe many things which we cannot comprehend.

It is Christ, doubtless, of whom, the Prophet Isaiah speaks, when he says, "unto us a Child is born; unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,

or as Dr. Lowth has it, the Father of everlasting age, the Prince of peace." Here the prophet has clearly exhibited the Messiah as God and man. If he were a Child born and a Son given, then it is most evident, that he was a man, the predicted Seed of the woman, who should bruise the serpent's head. But to conquer this potent enemy, together with a combination of all the enemies of God in earth and hell, it was necessary that he should be more than a man. And "his name says the prophet shall be called the mighty God, the Father of everlasting age." Is Isaiah speaking of two persons? is the Child born, the Son given, one person of whom he speaks, and The mighty God, The everlasting Father, another person? Of this, we have no evidence. The Child born then, is the mighty God.

With this agrees the declaration which Christ made of himself: "I and my Father are one:" by this he meant to assert his divinity: and that the Jews so understood him, is evident, because, for this saying they charged him with blasphemy. For this supposed crime, they stoned him; "because" say they, "that thou being a man, makest thyself God." Christ did not deny but that he meant to be so understood. And the Jews ought to have viewed and treated him as the ever-living God. It is evident, then, that Christ was either a Divine Person, or a very bad man. But none will deny that he was a good man; consequently Christ, who was a Child born, a Son given, is The mighty God, The everlasting Father.

The unbelief of the Jews respecting the divinity of Christ was the ground of their rejecting him. Christ said to the Jews, "Search the Scriptures—for they are they which testify of me." Their Scriptures, from the beginning to the end, testified of Christ; not as a man only, but as The mighty God, The everlasting Father.

Of Christ it is said; "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." If Christ

were a man only, he could not give power to those that believed on him to become the sons of God. Saint John who said this of Christ, that he would give power to become the sons of God, to those who believed on him, meant to keep in view the divinity of Christ; for this is the subject of the whole chapter. "In the beginning," saith he, "was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made."

The evidence of the being of a God, arises from the things that are made. Were there no created things there would be nothing on which we could ground an argument to prove the being of a God. "That," therefore "which may be known of God is manifest.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

3. Now if it be evident from the creation of the world, that there is a God; then, it is evident that Christ is God, the eternal Divinity; because he created the world. "All things were made by him; and without him was not any thing made that was made" Consequently Christ is God as well as man; this we must believe, or disbelieve what John has written; for it is his declaration concerning Christ upon which the argument is founded. John means not only to assert the divinity of Christ, but his humanity; for, "The Word," he says, "was made flesh and dwelt among us—and of his fulness we have all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Hence, it is evident, that John means the same by Jesus Christ as by the Word which was made flesh and dwelt among us. And this same person he calls the Only Begotten of the Father, full of grace and truth. This "only begotten Son" was "in the bosom of the Father;" and John, who bore witness of Christ, said of him, "He was before me."

If Christ was in the bosom of the Father, and had a being therefore before John the Baptist, then it is evident that he had a being before he was born of the virgin Mary. This single argument, whether it prove his divinity or pre-existence, is sufficient to overthrow the Socinian doctrine concerning Christ.

“The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, who taketh away the sin of the world!”* The Christ, who is here called the Lamb of God, who is able to take away the sin of the world, must be infinitely superior to the super angelic Arian, or Socinian, Saviour.

It is not in the power of any man, however exalted or mighty, to take away sin. This honour and power belongs to him only, who was the Antitype of the scape-goat, on whose head all the sins of the people were placed, and borne away into a land of separation. We might therefore as well deny the text, as deny the divinity of our Redeemer. We might as well be redeemed with corruptible things, such as silver and gold, as to look for redemption from the blood of a mere creature. Hence, the human nature of Christ is so completely united with the divine, that the blood of redemption, in Paul’s charge to the elders of Ephesus, is called the blood of God. “Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”† This blood must mean the blood of Christ, as of a lamb without blemish and without spot; and this blood being by the apostle called the blood of God, eminently proclaims Christ’s divinity. The spirits of just men made perfect in heaven, are washed from their sins in the blood of Christ. “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory

* John i, 29.

† Acts xxi, 28.

and dominion forever and ever. Amen.”* And Christ calls himself the Alpha and the Omega, the Beginning and the Ending, who is, and who was, and who is to come, the Almighty. If then Christ is a man of truth, he is also the God of truth, for he says, I am Alpha and Omega, I am the Almighty. Christ, therefore, must be a divine Person, the true God, or he must be a blasphemer.

And thus Christ was viewed by the Jewish ecclesiastical council which condemned him to be crucified. They did not believe him to be the Son of God; they did not believe him to be a divine Person; they, therefore, believed him to be a blasphemer, and on this ground he was condemned to die. ‘And he persisted in his claim to divinity, when he knew it would cost him his life.’ On this charge he was tried. “The high priest said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God.” To shew that he meant to persist in his claim to divinity, he said, “Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy, what think ye? They answered and said, he is guilty of death.”† “Thus Christ professed to be a *divine Person*, while he lived; and when he died, he sealed his testimony with his own blood. It is as certain, therefore, that he possessed divinity, as that he had the least degree of truth, or moral sincerity.”

It is evident, that Christ meant to assert both his divinity and humanity; otherwise, how could he at one time say that he and his Father were one, and at another time, that his Father was greater than he? Christ could not be one with his Father in the same sense that his Father was greater than he: the mean-

* Rev. i, 5.

† Matt. xxvi, 64—66.

ing therefore must be, that, as a divine Person he was one or the same with the Father: but that, as a man, his Father was greater than he.

Christ, in his conversation with the woman of Samaria, meant, it is evident, to exhibit his humanity and his divinity. When he first introduced himself to the woman, by asking her the small favour of a draught of water, his divinity was not seen; it was under the veil of human weakness. He appeared to be weary of his journey. He, who was the Possessor of all things, was travelling on foot, from Judea to Galilee, by the way of Samaria. And, "being wearied with his journey," he sat down in the middle of the day by a well, which is called "Jacob's well." And while the man Christ Jesus was resting his weary limbs by the well, a woman of Samaria came to draw water, and he said unto her, Give me to drink. But she had neither religion nor humanity enough to give him a drop of water. The principal reason for this rude treatment seems to be, because she thought him to be a Jew; for, "The Jews have no dealings with the Samaritans."* On this, Jesus informs her, that had she known the gift of God, and the character of him who said to her, "Give me to drink, she would have asked of him, and he would have given her living water."

Christ, being weary with his journey, was faint and thirsty, as a man; nevertheless, as a divine Person, he was able to give the water of eternal life. That the water which Christ has to give means eternal life, is evident, for he adds, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."† Christ professed to be able to do that which none can do but the supreme God. He professed to be able to forgive sin, and to raise the dead. He said he had power to

* John iv, 9.

† John iv, 14.

lay down his life, and that he had power to take it again. Christ said "I am the Resurrection and the Life." The supreme God only is able to raise the dead. Christ, therefore, is the supreme God, or he made a false declaration when he said, "I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live." Christ said to the Jews, "I am the Bread of life. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Now can you believe this declaration of Christ, and yet believe him to be no more than a creature? Can you put confidence in a creature, believing that he is able to give you eternal life, and to raise you up at the last day? Can you commit your spirit into the hands of God, and your body to the dust, with full confidence that a resurrection will take place, and the body be raised up at the general resurrection, by the power of a mere creature?

The Socinian and the Arian believe that Christ was a man of truth; they must, therefore, believe that he is able to forgive their sins, grant them eternal life, and raise them up at the last day; and, also, to make their bodies as beautiful and as glorious as his own body. And notwithstanding their belief of this, they deny the divinity of Christ; they believe him to be a mere created being; and, therefore, whatever divinity there is belonging to him, is the divinity of a creature. But to be able to do every thing which Christ said he could do and would do, proclaims his eternal power and Godhead or divinity. Had not Christ been the Supreme Divinity, it would have been inconsistent with a good moral character, to make this solemn declaration, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*

* John v, 25.

"Hence there is only this alternative before us, either to believe his divinity, or to deny his veracity. But to deny his veracity upon this subject, is to blast his whole moral character, and to represent him in as odious a light as ever the Jews did, when they called him a blasphemer, and said he was mad and had a devil. To impeach the moral character of Christ is extremely criminal; for it is not only blaspheming his name, but denying his religion. To say that Christ was a blasphemer, is to say that Christianity is a falsehood. If there were no truth in Christ, there is no truth in his religion. Hence it seriously concerns those who deny the divinity of Christ, impeach his character, and subvert his Gospel, to prepare to meet him when he shall come in the clouds of heaven, and settle the solemn dispute between them."*

The peculiar virtue of the blood of Christ, as of a lamb without blemish and without spot, to redeem men from their vain conversation, is closely and intimately connected with his power of intercession with the Father for all the saints. Of Christ, it is said, that he is able "to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them." And of this Saviour, it is said, that he "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Hence Christ is able to save to the uttermost: he is the ever-living Intercessor, and he is made higher than the heavens; and he hath the keys of hell and of death; he openeth and no man shutteth; and shutteth and no man openeth: these things fully and strikingly proclaim the Deity of our Saviour, the Lord Jesus Christ.

To believe in the Lord Jesus Christ is necessary, in order to right and joyful feelings of heart; for how can we feel right towards Christ, if we believe him to be a man only, when, at the same time we are requir-

ed to worship and to honour him even as we honour the Father? Will such deem it consistent to honour him, as they honour the eternal God, while they believe him to be a mere created being?

With the Arian, Socinian, or Unitarian faith we cannot, as I see, comply with the command; "That all men should honour the Son even as they honour the Father." How then must they feel who profess to honour the Father with religious worship; when, at the same time, their feelings correspond with the belief, that equal honours are not due to the Son? Especially when it is added; "He that honoureth not the Son, honoureth not the Father which sent him." There must be, I think, a warfare between their belief concerning Christ, and the declaration which he makes concerning himself. Their faith concerning Christ comports not with the requirement to honour the Son, even as the Father is honoured. They believe that God is to be worshipped, but they believe not that equal honours are due to the Son of God. Therefore, it appears to me, that Socinians must alter their faith, or there can be no agreement between them and the word of God.

It is true, however, that all who have clean hands and a pure heart will be saved. All such will finally surround the throne of God; and with united voices say; "unto him that loved us, and washed us from our sins in his own blood, be glory and dominion forever and ever. Amen."

The Bible proclaims the divinity of Christ from the beginning to the end of it. The Lord God who appeared to Adam and Eve, it is evident, was Christ; otherwise how could they hide themselves from his presence among the trees of the garden. If he came to them in the form of a man, it might seem to them, that they could hide themselves from his presence. No doubt he appeared as a man. Christ therefore in

the days of his flesh, said to the Jews, "before Abraham was, I am."

Jesus Christ is exhibited to our view in the sacred Scriptures, "as having come down from heaven, as from a place of *settled abode*, previous to his appearance among men." "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. He that cometh from above is above all."* And he is declared by Saint Paul, to be the Lord from heaven.—Christ is the brightness of his Father's glory; which GLORY he had with the Father before the world was. And he is the image of the invisible God; and by him were all things created that are in heaven, and that are in earth.

It was Christ who led the children of Israel through the wilderness and through the sea. This is evident, for, "The Rock which followed them was Christ." The Lord Jehovah who came down on mount Sinai, and gave the law to Moses, was Christ; this is evident, otherwise, he and Moses could not converse together face to face. "And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses—and the Lord spake unto Moses face to face." It was God in human nature who wrestled with Jacob; this is evident from the history of the case. "Let me go," said the Man who wrestled with Jacob, "for the day breaketh. And he said I will not let thee go except thou bless me. And he said unto him, What is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men; and hast prevailed." This Man did not see fit to tell Jacob his name; but he blessed him there. This was the same Person of whom saith the Prophet Isaiah, His name is Wonderful. "And Jacob called

* John iii, 13 and 31.

the name of the place Peniel: for I have seen God face to face and my life is preserved.”*

The Ancient of days mentioned in Daniel is evidently the Christ. And the description given of him by the prophet proclaims his Godhead. “I beheld till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

And this is the very Person, who, after he had finished the work which the Father gave him to do, ascended to heaven: And while he blessed his disciples, “he was parted from them and carried up into heaven. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

All must appear before the judgment seat of Christ; and when the Son of man shall come in his glory, and all the holy angels with him, and sit upon the throne of his glory; though he will be seen in the body in which he ascended to heaven, yet his divinity will shine through his humanity with such glorious brightness as to convince the whole moral creation that he is the Son of God as well as the Son of man.

“And before him shall be gathered all nations.” He will be able accurately to distinguish between moral characters, so as to set the one on the right hand and the other on the left:—Let us hear the Son of God in vindication of his own divinity: “Then shall the King

* Genesis xxxii.

say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels—And these shall go away into everlasting punishment: but the righteous into life eternal.”

SERMON XXIV.

DOING THE WILL OF GOD THE DESIGN OF
CHRIST'S COMING.

HEBREWS x, 9.

Then said he, Lo, I come to do thy will, O God.

6. REDEMPTION, by the precious blood of Christ, supposes that in his sufferings and death, he was doing the will of him who sent him.

Every step which Christ had to take; and, therefore every step which he did actually take, in accomplishing the glorious work of redemption, or in making atonement for sin, was previously delineated in the "Counsel of peace."

Every thing which God's righteous Servant had to do, when he should come into the world, was comprised in the covenant of redemption. His work was plain before him. The Son knew what he had to do, and what "cruel mockings" he had to endure; and he knew what encouragement his righteous Father had given him. He knew that his holy Father would always be with him; and that when he should call upon his God, he should be heard.

Having his work completely drawn out before him, knowing the difficulties in his way, and the number, strength and policy of his enemies, Christ counted the cost, and cheerfully consented to undertake the arduous work; saying to his Father, "Thy law is in my heart."

Christ received from his Heavenly Father a commission, containing his whole work as the great Redeemer of man; and on being "faithful to him who appointed him," in the execution of it, he knew that his

reward would be great; "that he should see of the travail of his soul and be satisfied."

In coming into the world to make an atonement for sin, Christ acted the part of a servant: Being the Messiah, the Anointed of the Father, he came not to do his own will, but the will of him who sent him.

Jesus speaks abundantly of himself as being sent of God. And on *his* mission, he grounded his authority in sending forth his apostles. After his resurrection, "Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you."

The salvation of millions, the overthrow of the power of darkness, the glory of God, and the interest of the universe, depended upon Christ's ability, and fidelity in accomplishing his part of the work of him who sent him.

"Christ came not into the world to condemn the world, but that the world through him might be saved." But, if he had taken one wrong step, instead of saving the world, he would have destroyed it. It would in effect have delivered up the world into the hands of him, "who now worketh in the children of disobedience."

It was of singular importance that Christ should have a proper regard for the *moral* law—that he should be holy and harmless—that he should not destroy the law or the prophets, but fulfil them. But in this law we do not find a complete delineation of his work as our great High Priest and Redeemer.

To learn what the Seed of the woman had to do, in order to bruise the serpent's head, we must not look for it in the *moral* law. God never meant to delineate the work of the Redeemer on tables of stone. What we find here, though written with the finger of God, does not contain the commission of the great Immanuel. But this commission or law is found in the covenant of redemption. In merely fulfilling the moral law, Christ would not have bruised the head of

the serpent, nor would he have received a wound, by the power and influence of Satan, upon his own heel.

Fulfilling the moral law does not redeem from sin, does not make atonement. If suffering the penalty of the law were making atonement, then, many, who are now receiving the wages of sin, have been employed in the work of atonement for ages. But atonement for sin cannot be made by suffering deserved punishment. This will apply whether you were speaking of the transgressor himself, or of his substitute.

To suppose that atonement consists in suffering deserved evil, is totally inconsistent with the very idea of salvation by grace. For when a transgressor has suffered all that which he deserved to suffer, he is exempted by law and justice from any further sufferings: the idea of grace or pardon is entirely out of the question.

Those sinners who are delivered from suffering, according to the Bible representation, are delivered in a way of grace; their sins are pardoned. But their salvation is through the atonement of Christ. Salvation through the atonement, therefore, is of grace. Consequently atonement cannot consist in suffering deserved punishment.

To this it may be objected, that, although a transgressor cannot make atonement for his sins, by suffering in his own person, yet the sufferings of another in his room and stead, would make an atonement for the sins of the transgressor: And, through this atonement he may be pardoned and saved by grace. I answer; whatever grace there might be in Christ, in suffering for the sinner, as stated by the objector; yet, there could be no grace in God the Father, who sent him, in exempting the sinner from punishment, when Christ had suffered in his room and stead all that which he deserved to suffer. A transgressor, however deserving of punishment, ought not to be punished himself and his substitute also. That this would be unreasonable, is too evident to need an argument to make it more plain.

Some divines make atonement to consist wholly in suffering the penalty of the moral law in the room and stead of the transgressor: And, as the wages of sin is death, they think therefore, that Christ, in order to make an atonement for sin, must suffer all that which is equivalent to the eternal damnation of all mankind. They suppose that the work of redemption is more extensive than the work of atonement, and therefore, suppose that the work of redemption comprehends the work of atonement, together with obeying all the precepts of the moral law. The work of atonement, therefore, with them is confined to suffering; but the work of redemption comprehends both obeying and suffering. That is, they believe that Christ redeemed his people from the curse of the law, by suffering its curse in their room and stead; and has procured for them a place at God's right hand in the heavens, by obeying the precepts of the moral law. But Christ never transgressed any precept of the moral law, and he never suffered any penalty of it. "The soul that sinneth, it shall die." But Christ never sinned, neither did he ever die the death threatened the transgressor of the moral law. And however Christ kept perfectly within the bounds of all the commands and prohibitions of the moral law, yet, this did not in any degree, or in any sense, comprehend the work of atonement.

It was ever in the purpose of God to destroy the works of the devil, to restore the divine image which was lost in the apostasy of our first parents; and to save man from that eternal perdition to which he was exposed by transgression. To lay a foundation for the accomplishment of this divine purpose was a great work. For this end the Court of heaven commissioned the Son of God to come down into this world; for this world was the stage, on which the work of redemption was to be wrought. To him power and authority were delegated to enter upon, and to finish the work. To this end it was necessary, not only that Jesus be a divine Person, but also that he be possessed

of human nature. "For verily, he took not on him the nature of angels; but he took on him the seed of Abraham."*

As soon as Christ became man, and had accomplished the work which was appointed him, an atonement was made for *fallen* man, and therefore a foundation laid for his eternal salvation.

Sin was introduced into the world by the disobedience of man; and it was the will of God to put an end to sin by the *sacrifice* of one, who was more than a man, but clothed in human nature. It was the mind of God, that there should be one Perfect Man, through whom salvation should come to sinful man. Not only that he should begin to exist in a state of perfect holiness, but that he should continue so through the state of his trial. That he should not fail as the first man did by transgressing the law of his God; but that he should perfect a human character by doing the will of him who had appointed him to office, to act the part of a faithful High Priest.

Particular things were required of Adam aside from the moral law, or law of nature. It would not have been a sin in Adam to eat, or a virtue not to eat of the tree in the midst of the garden, if God had not said to him, Thou shalt not eat of it. So Christ had a work appointed him to perform, aside from the law given to Moses on the mount.

And as the particular law which Adam was under, when God said to him, Thou shalt not eat of a particular tree, may be called the law of Paradise, so the particular law which Christ or the Redeemer was under, aside from the moral law, may be called the law of redemption. This law Christ fulfilled in human nature, and in fulfilling this law, he did the will of him who sent him; and in doing this, he laid a foundation for man's salvation.

* Heb. ii, 16.

It was impossible in the nature of things for Christ to make an atonement for sin without being united to human nature, or becoming a man. Hence the "Word was made flesh and dwelt among us." Had Christ always remained separate from human nature, he could not have redeemed us by his blood. Divinity cannot bleed. Deity cannot suffer. If it were not impossible in the nature of things for the Divinity to make atonement aside from human nature; yet the construction of things in the covenant of redemption, was such, as rendered it impossible for Christ to make an atonement, except he should be born of a woman, and take on him the seed of Abraham. In order that the Messiah might come into the world and fulfil his commission, which we may with great propriety consider a transcript of the everlasting covenant, it was absolutely necessary that he be a man, divinity clothed with humanity. It was not only necessary that Christ should be a man, but that as a man he should do the will of his Father perfectly in every scene to the end of life. Although Christ must be obedient unto death, even the death of the cross; yet he knew that he should rise again, and ascend to heaven, and take possession of the glory which he had with the Father before the world was. To make an atonement, and to take possession of the glory of heaven, it was necessary that Christ fulfil his commission, by finishing the work which the Father had given him to do. Therefore, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."* And Paul teaches the necessity of Christ's being clothed in human nature, in the following words: "Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the peo-

* Heb. ii, 10.

ple.”* Hence Christ, in order to make reconciliation or atonement, which is the same, for the sins of the people, must be made like unto his brethren.

The reason why things were so constructed in the covenant of redemption, can be imputed to nothing aside from the will of God.

It was necessary that Christ should do the will of him who sent him; it was necessary, therefore, that he should be put into a *situation* to do it. Hence Paul to the Hebrews observes the following things, concerning the true Saviour. “It is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will O God—Above when he said, Sacrifice and offering for sin, thou wouldest not, neither hadst pleasure therein, (which were offered by the law.) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.” He taketh away the first, that is, burnt-offerings and sacrifices, that he may establish the second, that is, doing the will of God Dr. Watts’ version of the 40th Psalm, is well expressed to illustrate the subject under consideration, especially the following lines:

Thus saith the Lord, Your work is vain,
Give your burnt-offerings o’er;
In dying goats and bullocks slain,
My soul delights no more.

Then spake the Saviour, Lo, I’m here,
My God, to do thy will;
Whate’er thy sacred books declare,
Thy servant shall fulfil.

Thy law is ever in my sight,
I keep it near my heart;
Mine ears are opened with delight
To what thy lips impart.

* Heb. ii, 17.

The seventh verse of this Psalm is paraphrased by the celebrated Saurin thus; "Sacrifice and offerings thou wouldest not accept, but a body hast thou provided me, in which I may render thee a more acceptable service. God prepared the body for service—Then said Christ, Lo, I come to do thy will, O God!"

That Christ might do the will of him who sent him, it was necessary that he should appear in the flesh. He therefore said to his Father, "A body hast thou prepared me." Messiah, before he came into this world, was well acquainted with the contents of his commission, and therefore said, "In the volume of the book it is written of me," &c. in reference, no doubt, to what is written in Genesis iii, 15; And I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel.

As it was the will of God that the serpent's head should be bruised, by the Seed of the woman, Christ was willing to come into the world; and, in the capacity of the woman's Seed, to do the work appointed him; and this he was willing to do, though he knew that he could not escape the bruise upon his heel.

Christ could see from his commission, which was taken from the records of the counsel of peace, what he had to do and to suffer every day of his life. He said therefore to his sorrowful mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?" To do this business was the delight and the joy of his heart. Hence he said to his disciples, 'My meat is to do the will of him that sent me, and to finish his work.'

It was the will of him who was sent, as well as of him who sent him, that the works of the devil should be destroyed. Christ, therefore, readily entered upon the work, which the Father had given him to do. Christ was always acquainted with the decrees of God concerning him: he knew what was written of

him; and he knew that the Son of man must go as it was written of him. He knew that he should be betrayed by Judas, that he should be condemned by the Jewish council for blasphemy, and by them be delivered up to the Gentiles to be crucified.

Christ knew that he must suffer, and he knew that he should suffer in a good cause. He knew that his sufferings would arise from the agency of Satan; because God had said to the serpent, "Thou shalt bruise his heel." And by these bruises we are healed; that is, salvation comes to a lost world, through the bruise which Christ received upon his heel from the immediate agency of the old serpent. And as our griefs and sorrows are removed through this channel, it is therefore said of Christ, that "he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." Dr. Lowth's translation of this passage, gives us a just idea of its true sense, which is as follows: "Yet we *thought* him *judicially* stricken, smitten of God, and afflicted." This is evidently a prediction of what the council of the Jews would think of Christ, when they should condemn him, as if he were guilty of some capital crime. They treated him as judicially smitten of God, that is, justly condemned; because, say they, he is guilty of blasphemy. We have a law, say they, and by our law he ought to die; because he made himself the Son of God. Hence those who were condemned for a capital crime, among the Jews, and executed by hanging, were viewed by them, as accursed of God; for "Cursed is every one that hangeth on a tree." Christ was not executed according to a Jewish law, for their law required that for blasphemy a man should be stoned. But as Christ was delivered up to the Romans to be executed, and seeing they executed him for *no fault*, they might as consistently crucify him as put him to death in any other way; and by this means the decree was fulfilled, that Christ

should die by being lifted up from the earth. And by crucifixion he was lifted up, and by crucifixion he was hung upon a tree.

And as salvation comes to sinners through the cross of Christ; Paul knowing therefore the treatment which he had received, in the accomplishment of the decree concerning him, said, he was made a curse for us; for "Cursed is every one that hangeth on a tree."

The treatment which Christ did receive from his murderers, is expressed in prophetic language by the Prophet Isaiah thus; "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." But in the 5th verse of this chapter, (Isaiah liii,) the prophet speaks plainly what was endured by Christ for our redemption. Dr. Lowth's translation is as follows; "But he was wounded for our transgressions; was smitten for our iniquities; the chastisement by which our peace is effected, was laid upon him; and by his bruises we are healed." By this we clearly see, that our redemption is procured by the accomplishment of the first prediction concerning Christ; namely, that he should receive a bruise upon his heel, while he should be employed in the work of doing the will of Him who sent him.

Christ said to his Father, Lo, I come to do thy will, O God, thy law is within my heart. This law of God does not mean the moral law. He was, however, perfectly conformed to it. But, doing forever what is required in this law, would not make an atonement for sin. To love God with all the heart, &c. and our neighbour as ourselves, are the two great commands, on which hang all the law and the prophets: But Christ could have loved God perfectly, could have done every thing contained in these two great commands, without leaving the blessed abodes of the upper world. It was not necessary that Christ should be in this world, in order to do the things required by

these two great commands. But Christ said, Lo, I come to do thy will, O God. Had Christ remained in heaven therefore, his part of the covenant of redemption could never have been performed. Besides, Christ was under obligation to love God with all his heart on his own account, whether he had come into the world or not. This was of infinite consequence to Christ, on account of his own personal honour and happiness. Had he not loved righteousness, and hated iniquity, his Father never would have said to him, "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."* Jesus, therefore, though made a little lower than the angels, "for the suffering of death, was crowned with glory and honour." If Christ had not suffered death in the exercise of perfect love to God, he would not have merited a crown of glory and honour. Doing the will of God then implies perfect conformity of heart to God: still the will of God in the sense of the text, means something more, and distinct from, loving him with all the heart.

Christ, that he might do the will of him who sent him, must not only be a man, but he must be *the second Man*. "The first man was of the earth, earthy; the second man was the Lord from heaven." And as the first man was a figure of the second, so the second man must answer the figure: And as Adam was a covenant head, so Christ must be. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Christ then must be a covenant head, and take the place of Adam—his place before his fall—not his place as a transgressor: this would be inconsistent, because Adam was not the figure of him who was to come, after he ceased to obey the law of his Maker.

* Psalm xlv, 67.

For as soon as Adam eat of the forbidden tree, the relation between them as type and Antitype, ceased. God made Adam upright, and in that character he was tried; but he did not retain his character: by transgression, therefore, he lost his station as federal head. And as Christ was the Antitype of Adam, it was the will of God that he also should be tried; for if he could not bear trials, if he could not resist every temptation, and triumph over all opposition from earth and hell, he could not do the will of him who sent him. Hence Christ submitted to the lowest degree of humiliation, and became obedient unto death, even the death of the cross. Christ was tried by Satan and wicked men. Read the history of Christ, and we shall find how extremely great his trials were. The powers of darkness from earth and hell were combined against him. Wicked men and devils opposed him in his work; but he was determined that nothing should prevent his doing the will of his holy Father.

That the Child Jesus might do the will of his God, he must be put into such a situation as that every thing prophesied concerning him, might be accomplished in him. Hence Joseph went into Egypt, "and was there until the death of Herod, that it might be fulfilled, which was spoken of the Lord by the mouth of the prophet, saying, Out of Egypt have I called my Son. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene."

We may know what the will of God was, which Christ had to do, by knowing what he actually did do, when he was come in the flesh: and by knowing what things were prophesied of him; together with the things by which he was represented by types and shadows, we see the whole work.

The predictions, types, and shadows, by which the Messiah was represented, we have already considered.

And the particulars concerning his sufferings and death will be brought into view in another place.

That Christ might fulfil the law of redemption, it was necessary that he leave the bosom of the Father, and come down into this world. It was the will of God that Christ should come into this world and do a particular work according to appointment; that he should exercise all the power and authority delegated in a commission from the Court of heaven. This was the law of God in his heart; it was the same with respect to Christ, as the particular law with respect to Aaron, which was given him in Paradise. This law was binding only on the first man; and the law of redemption was binding only on the Second Man. It was never required of *us* to abstain from any tree in the garden of Eden. And it is not required of *man* to do the work which Christ came into the world to do. When Christ said to his Father, I have glorified thee on earth; I have finished the work which thou gavest me to do, he had done more than barely to fulfil the *moral* law. And because he had finished the work of redemption, he said, "Now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was." Hence the work which God gave Christ to do, was distinct from any work required in the moral law. For angels and men may please and glorify God in the exercise of perfect holiness, and yet be exempted from all the peculiarity of circumstances, under which Christ did the will of him who sent him.

"And see, the blest Redeemer comes,
Th' eternal Son appears,
And at th' appointed time assumes
The body God prepares.

Much he reveal'd his Father's grace,
And much his truth he shew'd,
And preach'd the way of righteousness,
Where great assemblies stood,

His Father's honour touch'd his heart;
He pitied sinner's cries,
And to fulfil a Saviour's part
Was made a sacrifice.

Then was the great salvation spread,
And Satan's kingdom shook;
Thus by the woman's promis'd seed,
The serpent's head was broke."

SERMON XXV.

THE HEEL OF THE WOMAN'S SEED BRUISED BY
THE SERPENT AND HIS SEED.

GENESIS iii, 14, 15.

And the Lord God said unto the serpent—I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head and thou shalt bruise his heel.

7. REDEMPTION, by the precious blood of Christ supposes that all his sufferings from his birth in the manger, till he expired upon the Roman cross at Jerusalem, were *immediately* from Satan and wicked men.

That the work of redemption might be accomplished, Christ had a very important part assigned him; and, that he might enter upon and finish the work, it was necessary that he should leave the bosom of the Father, become man, and perform his part of the covenant of redemption in *this world*: he found the stage, therefore, on which he must act his part, full of mortal enemies. Satan was always an enemy to Christ; and such, so great, and so deep rooted was his enmity, that he ever meant, if possible, to destroy him. And the enmity of man coalesced with the enmity of Satan. Although the Messiah came into this world, on an errand the most kind and benevolent, even to save men from eternal perdition; yet the very men whom Christ came to save, joined with Satan, if possible, to effect his destruction. Though man joined with Satan in opposition to Christ, yet it was in the heart of "that wicked one" to ruin *man* as well as the Lord's

Anointed. Men have enlisted themselves into the service of Satan, to destroy their only Saviour. Christ came into the world not to condemn the world, but to deliver men from the power of Satan and the dominion of sin; and yet, however astonishing the thought, men, and even the rulers among men, bow their necks to the service of that evil spirit, who is the prince of the power of the air, and, that worketh in the children of disobedience. This strong enemy walks about as a roaring lion, seeking whom he may devour; nevertheless, the persons whom he wishes to devour are as voluntary in his service, as if he were their rightful Lord and Sovereign.

When we were without strength, and totally unable to save ourselves from sin and Satan, Christ, the great Redeemer, came for our salvation. That is, "when we were yet without strength, in due time, Christ died for the ungodly." When Christ died for the ungodly, he received a bruise upon his heel; but he effected a deadly wound upon the very head of the serpent.

Satan sought the ruin of man at first, and continues to seek his ruin, principally out of enmity to Christ. The serpent knew what God designed to do. He knew what was the purpose of God, the counsel of heaven concerning him: but to submit to his government, or to fulfil the divine decree, was never in the heart of Satan.

God informed the serpent in the garden of Eden, what the decree was respecting him. The serpent beguiled our first parents and they did eat—"And the Lord God said unto the serpent, because thou hast done this thou art cursed—And I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel." Hence, it is evident, that Satan knew what the divine purpose was respecting him; and what was the divine purpose respecting the Seed of the woman; "It shall bruise thy head, and thou shalt bruise his heel."

If the serpent knew that the Lord God was stronger than he, and had more wisdom and understanding than he, then he knew that in some future period, one would arise, from whom he would receive a *bruise* which would prove his everlasting overthrow. Satan knew from the declaration now cited, that he should bruise the heel of Christ. Of this he was as certain, as that in the contest, he should receive a mortal wound upon his head. God said to the serpent, Thou shalt bruise his heel. The decree went forth from the Lord of hosts; and as soon as the Word was made flesh, Satan was ready to enter upon the work, which, by the decree was marked out for him. Though he had his work marked out and bounded by an eternal decree, saying, "Hitherto shalt thou come and no further, here shall thy proud waves be stayed;" yet it was in the heart of Satan not to bring to pass, but to frustrate the divine decree. He used all his strength, all the powers and faculties of his mind to reverse the decree; and therefore to bruise the head of Christ, and save his own; yea, it was in his heart, no doubt, to escape the slightest bruise.

The sufferings of Christ from the beginning to the end of his days while in the flesh, are expressed in God's declaration to the serpent, by a bruise on his heel. And as God told the serpent that he should be the agent, by whom this bruise should be effected, we clearly see, yea, we are certain, what would be the immediate origin of all his sufferings.

When Christ came into the world, being born of a woman, he was possessed of a nature capable of being bruised. Satan could not reach Christ so as to bruise him, until he was possessed of human nature; and this human nature is expressed by "*his heel.*" Hence, when Christ came into the world, and was manifested to Israel, by his introduction into his priestly office, by the baptism of John at the banks of Jordan, Satan knew him. Although four thousand years had rolled away since God said to the serpent, Thou

shalt bruise his heel, yet he had not forgotten the divine declaration. It was, no doubt, as fresh in his mind as if it had been made but the day before. He no sooner saw him than he attacked him. Knowing that by his subtlety he had destroyed the moral character of our first parents, he made the same attempt upon Him who had come into the world to repair the ruins of the apostasy.

Satan was allowed a fair opportunity to try his strength and subtlety upon the integrity, uprightness, and covenant faithfulness of our Divine Redeemer. "Jesus," therefore, "was led up of the Spirit into the wilderness, to be tempted of the devil." Our mother Eve was made by the subtlety of the serpent to believe a lie. He said to her, "Thou shalt not surely die." The fruit of the forbidden tree being good and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat. Satan made her believe that if she would eat of that tree it would be for her benefit; for "God doth know," said he, "that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods knowing good and evil."

The devil went to our first parents with murder in his heart, and with a lie upon his tongue: "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." And when the father of lies came to our blessed Saviour, the poison of asps was, indeed, under his lips. His words were as smooth as oil, but drawn swords were in his heart. But that the temptations of Satan might have all the weight which it was possible for a temptation to have upon Christ, he was permitted to come to him when he was "an hungered," having fasted forty days and forty nights. And when the devil came to him, he said, If thou be the Son of God, command that these stones be made bread. The Son of God, the Saviour, resisted this

temptation by saying to him, It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Then the devil taketh him into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. It is evident by this, that the devil was well acquainted with the letter of the word of God; but never was he disposed to make a right application of it. The holy Jesus withstood him with another passage from the word of truth, and said, It is written again, "Thou shalt not tempt the Lord thy God." The devil was not yet discouraged in his attempts to seduce the immaculate Jesus, and therefore, "taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." The kingdoms of the world and the glory of them belonged not to Satan to give. Besides, the glory and beauty, the power and grandeur of this world had no alluring charms in the eyes of the innocent Jesus, sufficient to induce him to do an evil action. He resisted the devil with a firm mind, holding fast his integrity: for "Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." Luke says, "When the devil had ended all the temptations he departed from him for a season."

The Lord's Anointed was able to resist and overcome all the temptations which it was in the power of his subtle adversary to suggest. And when the

holy angels saw the beloved Jesus successful in resisting the temptations of Satan they came and ministered unto him.

Blessed indeed was this meeting of the heavenly hosts, with the triumphant Jesus of Nazareth.* Michael the Prince of angels, was able to conquer Satan, by arguments drawn from the oracles of God: "he durst not, however, bring against him a railing accusation, but said, The Lord rebuke thee."

Agreeably to the statement now made, we see that Satan was permitted an opportunity to try his subtlety, and the strength of his malignant mind upon the uprightness and integrity of the Son of God: but he gained nothing: Christ still retained his character as the holy One, being harmless, undefiled, and separate from sin: agreeably to the saying of our blessed Lord to his disciples, "hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."†

The next attempt of the prince of darkness was to kill the *body* of our Lord and Saviour, Jesus Christ. Jesus knowing this, said, "As the lightning that shineth from one part under heaven, unto the other part; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation." At another time, he said to his disciples, "But who say ye that I am? Peter answering, said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day."

* "After his temptation, when he had vanquished the prince of darkness, &c. hold, angels came and ministered unto him."

Porteus Bp. of London.

† John xiv, 30, 31.

Hence Jesus knew what was before him. He knew what God had said to the serpent in the garden of Eden. He knew therefore that his sufferings and death would arise from the agency of "him who had the power of death, that is, the devil." Therefore through the power of the prince of this world, Jesus was taken, and by the wicked hands of the seed of the serpent, crucified and slain.

The beloved Son had the promise of his heavenly Father, to carry him triumphantly and joyfully through every scene of suffering which he had to pass for the redemption of a lost world.

Christ told his apostles that he had a great desire to eat the passover with them before he suffered. He seems now to speak of sufferings with an emphasis. He had a view of himself under the scourge of "the inhuman Romans;" "as if the exquisite tortures of crucifixion were not sufficient without adding to them those of the scourge." He had a view of the most brutal mockery and cruel insults which the Roman soldiers were about to exercise toward him. "And they put a crown of thorns upon his head, and a reed in his right hand." "And they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head"—And after they had mocked him—They "led him away to be crucified." He now saw the scene which was before them in the garden of Gethsemane; and he saw the cross on which he was to bleed and die. He wished to avoid no sufferings which it behoved him to suffer. After the eating of the passover, and the institution of the Lord's Supper, having sung an hymn, they went out into the mount of Olives. Then said Jesus unto them, "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." No wonder that the disciples of Christ were to be offended because, or on account of him that night, for there was before

them the most solemn night which had ever occurred. Christ, their Shepherd, was, that night, to be betrayed and to be delivered up to be crucified. Peter, however, thought that *he* should not be offended; for, "Though all men, said he, shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, 'That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.'" Soon after, commenced the dreadful conflict, expressed by the agony of Christ in the garden. Knowing what was before them, he said to his disciples, Pray that ye enter not into temptation. Then all of a sudden, being "withdrawn a stone's cast from them, he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done. And there appeared an angel from heaven strengthening him. And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the earth."*

Now it is asked, what was the cause of this extreme distress of the blessed Redeemer, whose blood was about to be shed for man's salvation? Some think it was from the immediate hand of his heavenly Father. A certain English author, on these words in Matthew, "And he began to be sorrowful and very heavy," observes as follows; this sorrow was "on account of some painful and dreadful sensations which were impressed upon his soul by the immediate hand of God." Why any one should think, that the extreme agony of Christ was occasioned by an impression of the *immediate* hand of God upon him, I cannot conceive. It appears to me, that, instead of its being from the immediate hand of God, it was from the *immediate* hand of Satan. This agony of Christ, which occasioned his sweating as it were great drops of blood, will be grant-

* Luke xxii:

ed, no doubt, to be the bruise, or, at least a part of the bruise, which was to be made upon his heel, and this being granted, it follows, that the *agony* was not from the *immediate* hand of God, but from the immediate hand of the prince of darkness. For God had said to the serpent, "*Thou shalt bruise his heel.*" Now, to say that God, with his own *immediate* hand, bruised the heel of his beloved Son, would be to charge him with taking the work out of the hand of the serpent into his own. Besides, if this extreme distress were from the hand of God, it would be inconsistent for Christ to desire the prayers and the watching of his disciples. In Gethsemane, Christ said to certain of his disciples, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me—and pray that ye enter not into temptation."

It is however the sentiment of some writers both European and American, that the sufferings of Christ in the garden of Gethsemane were from the immediate hand of God. An American author, having described that suffering scene, observes thus; "The Lord of glory was in such agony of mind as was too much for nature to bear. This must, certainly have arisen from some invisible cause; nor can it be accounted for any otherwise than by supposing it was from the immediate hand of God." In another place he says that "God brought on the man Christ Jesus all the evils and sufferings which he endured." He supposes that the hand of God brought death on his only begotten Son, as truly as that it brings death and damnation upon the wicked in the world to come. For he adds: "Nor indeed was the governing providence of God less concurrent and active, in bringing pain and distress on the man Christ Jesus, than it is in bringing evil on impenitent sinners, either in this world or the world to come. The flame which consumed the life of our Saviour, was as truly lighted up by the power of God, as that which torments his enemies day and night forever and ever."

This expresses a sentiment, very far, as I conceive from harmonizing with the sure word of prophecy. My opinion is grounded upon the text prefixed to this discourse, which has been often repeated. I mean the divine declaration that the *serpent* should bruise the heel of the Son of man. Now, if it were the immediate hand of God which brought all Christ's sufferings upon him, his extreme sufferings in the garden, as well as elsewhere, then, to make the Bible consistent with itself, we should have found God saying to the serpent, *I* will bruise thy head, and *I*, also, will bruise the heel of the woman's Seed. But if God did not say that *he* would do this, but that the *serpent* should do it, then, we have no reason to assert that the sufferings of Christ were from the *immediate* hand of God, but that they were from the *immediate* hand of the serpent and his seed.

It was the work of Messiah to come into the world and bruise the head of the serpent. The Father did not take this work out of the hands of his righteous Servant, to whom he said, "he shall see of the travail of his soul and be satisfied." To destroy the works of the devil was the work assigned Messiah in the covenant of redemption. And it was in the great decree that Immanuel in bruising the head of the serpent should receive from him a bruise upon his heel. Hence God will not frustrate the decree concerning the work of his Son, or the work of his Son's antagonist.

An objection no doubt will be raised, founded upon the fifty third chapter of Isaiah, the ninth and tenth verses. "He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to *bruise* him; he hath put him to grief." It is asserted, you say, by the prophet, that it pleased the Lord to bruise his well beloved Son. Answer; and it is equally true, that God said, that the serpent should bruise him. From this, it is evident, that in whatever sense the hand of God might be concerned in the event, it was not from his *immediate* hand, but by the power of Sa-

tan through divine permission. The subject may be illustrated by the case of Job: "The Lord said unto Satan, Behold he is in thine hand; but save his life. So Satan, being permitted, smote Job with sore boils, from the sole of his foot unto his crown." Hence it was the *immediate* hand of Satan which smote Job with sore boils. So then, God did in no other sense bruise his beloved Son, than by permitting Satan to do it.

That a bruise upon the heel of Messiah was involved in the determinate counsel and foreknowledge of God, I do not deny. It does not follow, however, that because the sufferings of the Son of God were in the great decree, that, therefore, his sufferings and death were from the *immediate* hand of his heavenly Father. The Father was so far from being "a mere spectator" of the sufferings of his Son, that his ear was opened to his well beloved; "who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared"*—That is, he was heard on account of his piety. This is evident, because the Greek word, to express fear in this place, is not φόβος; but he was heard, *απο της ευλαβειας*, not because he was afraid to die, but because he feared God.

"It is evident, indeed, that there was some other cause of his agony besides that of his approaching death: for it is said in the Epistle to the Hebrews, that he was *heard in that he feared*; that is, was delivered from the terrors that oppressed him; and yet we know that he was not delivered from the death of the cross." It is evident then that this remarkable incident in the history of our Lord, which has given occasion to so much unfounded and idle cavil, instead of lowering his character in the least degree, adds fresh lustre to it, and increases our veneration for his exalted virtues."†

* Heb. v, 7.

† Porteus, Bishop of London.

"Deceiv'd by subtle snares of hell,
Adam our head, our Father fell,—
His unborn race receiv'd the wound,
And heavy curses smote the ground.

But Satan found a worse reward;
Thus saith the vengeance of the Lord,
Let everlasting hatred be
Betwixt the woman's seed and thee.

The woman's Seed shall be my Son,
He shall destroy what thou hast done:
Shall break thy head, and only feel
Thy malice raging at his heel.

He spake and bade four thousand years
Roll on; at length his Son appears;
Angels with joy descend to earth,
And sing the young Redeemer's birth.

Lo, by the sons of hell he dies;
But as he hung 'twixt earth and skies,
He gave their prince a fatal blow,
And triumph'd o'er the pow'rs below.*

* "Jesus Christ, the Conqueror of the prince of darkness, and the Captain of our salvation, exercised his valour and fortitude in the highest degree," "in the time of his last sufferings, when his enemies in earth and hell made their most violent attack upon him, compassing him about on every side, like renting and roaring lions."—*Pres. Edwards, on Affections.*

SERMON XXVI.

THE SUBJECT OF THE PRECEDING DISCOURSE.
CONTINUED.

GENESIS iii, 14, 15.

And the Lord God said unto the serpent—I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

Also, LUKE xxii, 53.

When I was daily with you in the temple, ye stretched forth no hand against me: but this is your hour, and the power of darkness.

AS soon as “the Word was made flesh, and dwelt among us,” it was in the heart of Satan to take his life. The devil, however, never meant, that he should die upon the Roman cross. It was an object with that subtle spirit to procure his condemnation for blasphemy, that he might be stoned to death. For Satan knew, that if Christ died upon the cross, the effect would be fatal to his own empire.

It was not only predicted that Christ should die; but the manner and circumstances of his death were clearly pointed out in the prophecies of the Old Testament. And that Satan was acquainted with the prophecies, is evident from his dexterity in calling Scripture to his aid, in tempting Christ in the wilderness. Satan said to him, “If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot

against a stone." He knew, therefore, that if Jesus should be lifted up, as Moses lifted up the serpent in the wilderness, this would lay a foundation for the salvation of man; but that himself would be involved in ruin. It was an object with the tempter, therefore, if possible, to take the life of Jesus in the garden of Gethsemane, and so prevent his dying upon Mount Calvary.

Jesus, in the covenant of redemption, had consented to die upon the cross, and he knew, that if he did not die "upon the predicted spot," that his precious blood would avail nothing to the interest of man's redemption.

If Christ had been slain in the garden, the salvation of man would have failed; and the destruction of Satan's kingdom would not have been effected. For man's redemption and Satan's destruction, it was necessary that Christ be lifted up, as Moses lifted up the serpent in the wilderness. This being the case, we hear the Son of man saying, "And I, if I be lifted up from the earth, will draw all men unto me." This Christ knew: and this no doubt Satan knew. Now then was the only opportunity for the Prince of peace, and the prince of this world, to try their strength. For that very night Jesus was betrayed to be crucified. It was, therefore, the policy of Satan, if possible, to take his life before he should be brought to the accursed tree; he therefore came upon him "with all the rage, with all the fury, and with all the malice of devils; with full purpose to dispatch him in the garden." Then it was that Christ experienced the truth of his own prophetic declaration in David, "The sorrows of death compassed me, and the floods of Belial made me afraid. The sorrows of hell compassed me about; the snares of death prevented me."

"When the Son of man was thus assaulted by all the powers of the infernal world, and ready to sink under the pressure of such a mighty power, he called immediately upon God for help to sustain him under

this pressure.' He did this with the strongest confidence in the faithfulness of his Father, who had said, *Because he hath set his love upon me, I will deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him and honour him: I will be with him in trouble; I will deliver him and honour him.*"

The Captain of our salvation could have delivered himself, with infinite facility, had he seen fit, out of the hands of all his enemies: *'Yea, his Father would have sent to his assistance, had it been necessary, more than twelve legions of angels.'* Hence said Christ to the band which came to take him, when I was daily with you in the temple, ye stretched forth no hands against me: BUT THIS IS YOUR HOUR AND THE POWER OF DARKNESS. Christ, therefore, did not pray the Father that he might not be taken and condemned by the vain Jews, or that he might not be delivered to the rage of the Gentiles to be crucified: for his expiration upon the cross, he wished not to avoid. But the *cup* which he prayed might pass from him, was the bodily distress which the power of darkness then brought upon him. And he was heard in that he feared; and his holy Father sent an angel from heaven to strengthen him.

"The closing up of this trying scene in Gethsemane, and indeed, the whole scene itself, is remarkable for showing Christ to advantage, in his zeal to finish his work upon the cross." The reproof given to Peter shews this zeal. "Put up the sword into the sheath: the cup which my Father hath given me shall I not drink it?" Peter had unknowingly begun an affray that tended, in its nature, to prevent the decreed crucifixion. It tended to prevent Christ's drinking the cup then before him, which the Father had given him to drink. No one, surely, can say that this cup was the same, that but a few moments before, Jesus so earnestly prayed might pass from him. The cup now under consideration, is the very cup which the Father

gave the Son to drink. And the Son reproved Peter for attempting to prevent his drinking it. If this cup be the same that with strong crying and tears he had prayed might pass from him, then there was manifestly, a very sudden change in his mind, about the drinking of it; which he knew, and declared to Peter, his Father had given him to drink. Every consideration taken from the "lively oracles" and from the nature of things, forbids the admission of such a supposition."

A certain English writer observes, 'if he might so speak, that a necessity was laid upon Christ to drink the cup of the cross, and therefore would never be persuaded to pray to be delivered from it. He knew that thus it must be—because, for this end he came to this hour.' "That cup," proceeds our author, "which he so earnestly prayed to have removed, was not, could not be, his *dying upon the cross*, is with me past all doubt." What must we say, that our Lord strangely forgot himself when he prayed so earnestly three times successively, to have that prevented, which he had all along, spoken of to his disciples, as a thing absolutely determined? Yea, and that but a few minutes before, having told them the circumstances of Judas' betraying him; having declared at the same time his own resolution, and the event with respect to himself, as well as Judas, Truly the Son of man goeth as it was determined: but woe to that man, by whom he is betrayed; foretelling Peter's denying him, and their being all scattered from him, because it was written, "I will smite the Shepherd," &c. but saith he, after I am risen I will go before you into Galilee; telling them that, that which was written must be accomplished in him; and he was numbered among the transgressors; for saith he, the things concerning me have an end. All this was but a little while before his agony. To which may be added that solemn prayer before his passion, when he prayed for the reward, as having finished the work which the Father had given him to do:

that after all this, yea, and just after he had instituted a solemn memorial of his death, to be kept up in the church throughout all ages, and in the celebration of that ordinance, had represented his body as actually broken, &c. that, after this, he should go immediately and pray, in a manner to be *excused from dying!* who can believe it? I must confess that this would appear to me below the ordinary resolution, or even common prudence that is to be found among men."

The *decree* respecting the sufferings of Christ was no doubt divine; but the *accomplishment* of the decree was effected by the immediate agency of Satan and wicked men. We know that creatures cannot act independently of their Maker; it doth not however follow from this, that the "soldiers of the governor" did not spit upon Christ, and with a reed smite him upon the head. The soldiers therefore were the immediate agents in giving Christ vinegar to drink mingled with gall. "These things therefore the *soldiers* did." The sufferings of Christ were according to a divine appointment, they were not, however, from the *immediate* hand of God. It was found necessary, for some reason or other, in the covenant of redemption, that the Captain of our salvation should be made perfect through sufferings. But when the Seed of the woman made his appearance in the world, his sufferings were from the immediate hand of the serpent and his seed, agreeably to the ancient prediction, as expressed in the text.* Satan accordingly took advantage of every opportunity to inflict sufferings upon the Beloved of the Father, the sinner's Saviour. And in the garden of Gethsemane the power of darkness was exerted upon Christ in the highest degree. Satan never meant that Christ should die by crucifixion, therefore when he found him lifted up upon the cross, he departed from him; we see the reason, therefore, why his sufferings upon the cross were not equal to his agony in the gar-

* Gen. iii, 14, 15.

den. If Satan could have taken the life of Christ in the garden; or, if he could have procured his death by stoning, according to a Jewish law, he would have prevented his death by crucifixion, and therefore, would have prevented the salvation of man. Therefore Dr. Scott, as quoted by Dr. Doddridge, "imagines that Christ now struggled with the spirits of darkness. He was now surrounded with a mighty *host of devils*, who exerted all their force and malice to persecute and distract his innocent soul." And Mr. Fleming says, according to Dr. Doddridge, "Satan hoped by overpowering him here, to have prevented the accomplishment of the prophecies relating to the manner and circumstances of his death."

And in his Lecture, on the 26th chapter of Matthew, the late Bishop of London observes: "Nor is it at all improbable, that *his* great enemy and ours, the prince of darkness, whom he came to overthrow, and with whom he maintained a constant conflict through life, and triumphed over by his death; it is not I say, at all improbable, that this malignant being should exert his utmost power, by presenting real and raising up imaginary terrors, to shake the constancy of his soul, and deter him from the great work he had undertaken. These, and a multitude of other agonizing distresses, unknown and inconceivable to us, which might necessarily spring from so vast, so momentous, so stupendous a work, as the salvation of a whole world, make a plain distinction between our Saviour's situation and that of any other martyr to the cause of truth, and must clearly prove that there never was a sorrow in every respect like unto his sorrow." The Bishop, however, remarks, that, for our consolation, in the sorrow of our Divine Redeemer there is no guilt, that it is no mark of God's displeasure."

The hand of God is, in some sense, concerned in the taking place of all events, and therefore of the sufferings of Christ in the garden, and of all his sufferings, till he expired upon the cross: this is implied in the

saying of God to the serpent, "Thou shalt bruise his heel." If it had not been the will of God, that events should have taken place concerning the woman's Seed as they have, he could not have consistently said; I will put enmity between thee and the woman; and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Besides, all things concerning Christ were fixed in the covenant of redemption. There is therefore propriety in representing the sufferings of Christ, as brought upon him by the active providence of God. Hence "it pleased the Lord to bruise him; he hath put him to grief."

Accordingly in the New Testament, Christ is frequently spoken of, as being delivered up by an act of divine government. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, &c.—Against thy holy child Jesus—were the people of Israel gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.—God spared not his own Son, but delivered him up for us all."

And all the sufferings laid upon Christ, from whatever quarter they came, were submitted to voluntarily. Hence the Son of man came to give his life a ransom for many. Christ laid down his life freely. Therefore doth my Father love me, because I lay down my life that I might take it again: no man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. This commandment have I received of my Father." These passages of Scripture are directly to the purpose "to obviate any such imagination that might arise from the manner of his dying, as if it were only *according to the natural course of things* from the malice of his enemies."

The sufferings and death of the Son of man were involved in the divine decree or covenant of redemption; still it is true, that the heel of the woman's seed was bruised by the serpent and his seed, and not by

the *immediate* hand of God. 'Through divine permission Satan "had the power of death;" so that all the wounds and bruises of the Son of God, were immediately from the power of darkness. Christ was supported and comforted in all his sufferings, for he knew that through a bruise upon his heel, he should effect a mortal one upon the head of the serpent. It is a divine decree, that Christ, by his death, should destroy him who had the power of death, that is, the devil. Hence "the prince of this world, who plotted the ruin of Christ, was completely *defeated* and *confounded*, and put to flight." Satan, through subtlety, craft and lying brought death upon the first man: but his subtlety and lying, and even his strength, failed him, when he undertook the destruction of the Second Man: For God "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong."

In order to the redemption of man, not only the sufferings of Christ were necessary, but he must suffer by the power of darkness; and not only must his blood be shed, (for without the shedding of blood, there is no remission;) but his blood must be shed upon the cross. If therefore the blood of Christ had been shed before he reached the destined spot, so that it could not be sprinkled upon the symbolical horns of the altar; that is, although the blood of Christ was necessary in the work of atonement; nevertheless, it would have availed nothing, had it not been shed according to the divine prediction concerning him.

When Christ said, "My soul is exceeding sorrowful, even unto death," it is thought by some, that his distress was primarily distress of body and not of mind. For say they, the term soul, *ψυχη*, is in various places in the Scriptures, employed to designate the body, the animal part the *human frame*. It is evident that Christ meant to make a distinction between his soul,

ψυχῇ, and spirit, πνεύμα, for saith he, The spirit, indeed is willing, but the flesh is weak.

Nothing however could weaken the confidence of Christ in the promise of the Father. His religion did not begin to fail him. His mind was strong in the Lord. He had clear views of the end for which he came into the world. The communion between him and his heavenly Father was not interrupted. He did not need an angel to strengthen his confidence in God, by preaching religion to him, by calling upon him to trust in God. Neither did he need an angel to strengthen him against the fire of divine wrath, which some say, was poured down upon him from the immediate hand of God. But an angel was sent to strengthen him against the strength of his strong enemy, and all the fiery darts of the power of darkness.

The Son of God did not “espouse the cause of sinners in such a sense as to take the wrath and curse of his righteous Father upon himself, which was due to the wicked. Christ will however save his people from the wrath to come, “for he ever liveth to make intercession for them:” but not because he has borne, in their room and stead, that wrath and curse of God which they deserved to bear. Jesus will never cast out any who come unto him. Salvation is near to those who obey the Gospel. Nothing can separate them from the love of God. It is not, however, because the displeasure of God against sin, “has been exhibited to equal advantage as it would be in their eternal damnation:” but because, Christ having completed the work of redemption by obedience unto death, even the death of the cross, a door of mercy is opened to fallen man; and whosoever will, may come and receive the water of life freely: this renders the flesh of the Son of man meat indeed, and his blood drink indeed.

If the blood of Christ had not been shed upon the cross, that is if Christ had not been obedient unto the death of the cross, it would not have opened a door of salvation; and, if his heel had not been bruised by

the serpent and his seed, according to the prediction, there would not have been a way consecrated for us through his flesh into the holy of holies. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is, his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."*

* Heb. x, 19—22.

SERMON XXVII.

CHRIST'S CONQUEST OVER SATAN, A DOOR OF
HOPE.

REVELATION xix, 16.

*And he hath on his vesture, and on his thigh, a name
written, KING OF KINGS, AND LORD OF LORDS.*

IMPROVEMENT BY INFERENCES.

Ist INFERENCE.

ALL Christian people are agreed, that atonement is the only foundation of hope: that is, if the Seed of the woman had not bruised the serpent's head, no man could be raised from the gulph into which he was plunged by the apostasy. Different authors, however, on the subject, express different sentiments. A certain respectable writer, having given a general view of his sentiments respecting the atonement of Christ, proceeds to illustrate his idea of it, by what he calls a story. The subject under consideration leads me to remark on this author's illustration.

"Benvolus," saith he, "sustained the best and most worthy character of any man in the kingdom. His wife was publicly guilty of a crime, for which the law of the state denounced a punishment, which she could not suffer and survive: but it must prove fatal to her, if inflicted on her. The law was so good and important, that if the penalty were not inflicted, and the law were disregarded in favour of the criminal, the consequence would be most fatal to the kingdom, and sap the foundation of all authority, law and government, and introduce endless confusion and misery.

The husband saw all this, and would rather his wife should suffer the utmost extremity of the law, than that good government should be disobeyed, or the law disregarded, which he loved, and wished to be maintained. He loved his wife so much, that he was willing to suffer the penalty of the law himself, if she might by this means escape it. He knew that he was able to go through this suffering, however dreadful, and survive it; and that his doing this in the sight of the whole kingdom, would do more honour to the law, and the government be better established and maintained, than if his wife should suffer as she deserved. He therefore, stepped forward, and offered, and desired to take the evil upon himself, and suffer the penalty of the law in the room of his wife, and for her crime. His offer was accepted, and he suffered the whole, without the least mitigation.

"All the inhabitants and good subjects in the kingdom, looked on and had not a thought of any injustice done to him, who offered to suffer for his wife; and did actually suffer the evil which she deserved. They saw and admired his benevolence and goodness to his wife, and his disposition and zeal to maintain the law and government. They beheld, and were highly pleased with the uprightness, rectitude and righteousness of their king, and his fixed determination to maintain his law, while he inflicted the penalty of it on a person whom he esteemed and loved above all others in his kingdom, when he stood in the place of the transgressor: And a greater discovery was made of this, and his high displeasure at rebellion, than if the criminal herself had been punished. They were struck with the propriety, righteousness, wisdom and goodness exercised and manifested in the whole affair, and ever after a more clear apprehension, and greater sense of the soundness, importance, and excellence of the law, and of the unreasonableness and magnitude of the crime of transgressing it; and loved and revered

their king, and his law and government, more than they ever had done before.

"The husband and wife were unspeakably more happy in each other, than they were before, or than they could have been, had not all this taken place. Their mutual love was stronger and more sweet and happy. She saw more of his worthiness, excellence and love, than she could otherwise have done, and was most happy and swallowed up in the sweetest gratitude, and the most endearing affection, which knew no bounds nor end."

Let us now proceed to the proposed remarks; the object of which is to call the attention of the reader, seriously and candidly to consider whether the above story doth properly illustrate the Bible doctrine of atonement. It appears to me that it doth not; and my reasons are the following:

1. Although the benevolent husband offered to suffer for his wife, yet he did not offer to die for her. She had committed a crime, the punishment of which, had it been inflicted upon her, would have terminated in death: "for, the punishment to be inflicted upon her, she could not suffer and survive it." But the husband "knew that he was able to go through this suffering, however dreadful, and survive it." Now, would the husband have offered to suffer in the room of his wife, had he known that he could not have survived? If not, he did not offer to *die* for his wife. "Skin for skin, all that a man hath will he give for his life." Accordingly, there is no evidence that the husband would have died for his wife. But Christ *died* for sinners; he was obedient unto death, even the death of the cross. And if the husband would not have *died* for his wife, how then is the scheme illustrated? And on the other hand, if he had died for her, it would leave the author's scheme of atonement, as it appears to me, in great difficulty still: For the illustration supposes, that the husband was the best man in the kingdom: And shall one of the best men in the

kingdom die for one of the worst women, and the inhabitants be left to mourn the loss of one of the best men, and still be exposed to great calamity from the continued rebellion of a wicked woman?

According to the preceding illustration, the husband survived the punishment, which would have been death to the wife, had it been inflicted upon her; and after this they lived together in mutual happiness; and the wife was filled with the most endearing affection, and swallowed up in the sweetest gratitude. Is this a consistent illustration of the Bible doctrine of atonement? Do the sufferings of Christ turn the rebellious heart into cordial submission to law and government? do they turn the heart of stone into genuine tenderness? do they turn the heart of hatred into the most endearing affection; and the most unthankful heart into the sweetest gratitude? I conclude that our author, and all those who advocate his scheme of atonement, would answer these questions in the negative. How then is his illustration in harmony with the scriptural doctrine of atonement?

2. It cannot be proved, that a good man ever did, or ever would offer, and even desire to suffer in the view of a whole kingdom, a punishment due to a rebel, one of the vilest among men. In the illustration, that which is taken for granted, needs proof. A good man, would, doubtless, suffer great evil for one whom he loved; as a man will be bound for a friend in whom he can put confidence. But between the husband and the wife in the case before us, there was no friendship; for the husband was attached to the government of the kingdom, but the wife was a rebel, and therefore, opposed to the peace, order, and happiness of the whole empire.

3. There is another thing taken for granted by the author of the illustration which needs proof, which is this; that a king, or those who administer the government of a state, would accept of an innocent person, a most worthy character, in the place of a wicked

rebel, and lay all that suffering, without any mitigation, upon him, which the rebel deserved to suffer. I presume that no government, except it was formed in the midst of darkness, worse than Egyptian, would do such a deed. There is not a Protestant court in Europe or America, that would punish the innocent in the place of the guilty; nay, there is not a court in the civilized world that would lay a capital punishment, if any punishment, upon an innocent man, in the room and stead of a vile criminal. We do not learn that any such thing was ever practised among the nation of the Jews: to them were committed the oracles of God; but in those oracles we find not a solitary instance, in which that nation, or any other, ever punished an innocent person in the room and stead of the guilty. I see not, therefore, how such an illustration should be thought of, upon any other principle, than taking for granted this scheme of atonement to be correct, and so founding the illustration upon the very thing to be proved. The word of God does not furnish us with a single instance in which any person ever offered to suffer in the room and stead of a criminal, that he might extricate the guilty person from the hands of justice. I believe that if an innocent man should come forward before the seat of justice, and ask the judges if he might be allowed to suffer in the room of a criminal, and so let the criminal go free, that he would be looked upon as in a high state of insanity. And should the judges grant him his request, they would be viewed in the same unhappy situation with the deluded petitioner. And when the innocent man should be brought to the place of ignominious suffering, and the criminal seen walking at liberty, the whole multitude of spectators, had they not lost the feelings of men, would view "the horrid scene" with amazement and disgust.

It is represented that all the good subjects of the kingdom looked on, and had no thought of any injustice done to him, who suffered all the evil which the

wife deserved. This is begging the question, that is, taking for granted the very thing to be proved.

The probability is, that should such a thing take place as is supposed in the story, all the good subjects of the kingdom would look on, and view the affair, with the utmost consternation and abhorrence, as being in the highest degree unjust, cruel and absurd.

In the author's illustration, he says;—they admired the zeal of the good man to maintain the law and government. But it is highly probable, that should such an event take place, *that* conduct of the good man would be viewed with astonishment, beyond conception, that he should think, that his suffering extreme torture, while the guilty escaped all punishment, should be a way to maintain law and government! Yea, nothing could have a more direct and certain tendency to dissolve law, and to put an end to all good government.

Should the governments in our land of liberty be so infatuated, as to admit of its being a common thing, for the innocent, and good subjects, to offer to be punished in the room and stead of transgressors; and should the judges be so extremely depraved in their minds, as to allow the innocent thus to suffer, and so let criminals escape the laws; reason teaches, that, in a very short time there would be no law, liberty nor government in the land: all legitimate bodies would be dissolved, the seat of justice, and the whole land would be involved in the utmost confusion, uproar, and disorder. For the truth of this, I appeal to reason, sense, and Scripture.

I believe that no court which had the divine approbation, ever did, or ever can, lay sufferings on an innocent man, for the sake of letting the guilty go free. This, instead of being a good method to maintain law, and secure peace and order in society, would tend to the dissolution of law; and all human peace, order and happiness would come to an end. The author represents the people highly pleased with the conduct of

their king, in his inflicting the penalty of the law on one whom he greatly loved, when he stood in the place of the transgressor. But is not the truth of the case the reverse? Were not the people highly displeased, with the conduct of the king? Surely they could see no propriety, in torturing, next to death, an innocent person, and the best man in the kingdom, while the guilty were suffered to go free.

And a greater discovery, it is said, was made of the king's displeasure at rebellion, than if the criminal herself had been punished.—But the truth is, instead of having this effect upon the minds of the good people of the kingdom, they were astonished at his conduct, and began to think that the king himself had gone over on the side of rebellion: for say they, if he proceed in this way, by punishing the best men in the kingdom in the room and stead of the worst, shortly, all the good people will be put to death, or covered with bruises, and marks of infamy; and in the end the land will be filled with rebels. Again,

Our author supposes that the wife was guilty of rebellion. Perhaps she had headed a powerful party in opposition to her king and country, with a view to dissolve the laws and overthrow the kingdom. Now can the king crush the rebellion, and give the people a high sense of his abhorrence of it, by torturing almost to death, the good man, the husband, while he lets the rebellious wife escape all punishment?

Besides, the punishing of the husband with torment short of death, when the wife according to the law of the kingdom deserved to be punished with death, renders the scheme which it was designed to illustrate, inconsistent with itself.

Furthermore, if it would be consistent for any government to punish the innocent instead of the guilty; then, it would be consistent for the legislature to make a law, that, if any guilty person should obtain an innocent one to take his place, and be punished in his room, the guilty should be freed from punishment: but

doth not every one see that this would put an end to all order in society, and introduce the greatest confusion? It is evident that such a procedure, would, like the laws of Draco, "under a pretence of banishing vice, annihilate society."

It seems, that after the excellent husband had suffered extreme torture, the rebellious wife might escape, and law and government be maintained; and that they were unspeakably more happy in each other than they were before, or would have been, had not all this taken place. But how does this illustrate the Bible doctrine of atonement? How can a rebellious wife be unspeakably happy in a husband, who is strongly attached to a government, which she as strongly abhors?

If the husband's suffering for the wife do not prove a means of converting the wife to the love of order, then, the country, through her crimes, is exposed to another rebellion, and the husband to suffer extreme pain again that she may escape. The objector cannot be consistent, unless he say, that the wife is reduced to a cordial and sincere repentance. But does the atonement of Christ produce such an effect upon sinners? The atonement, aside from the influences of the Divine Spirit, hath no such power over the human heart. Again,

I ask, would it be just in the king to lay that suffering upon the wife which would most certainly terminate in her death, if inflicted upon her when he had accepted of the husband, and laid all that suffering upon him which she deserved? Some doubtless will reply, Her desert of punishment remains the same, as if her husband had not suffered for her. That is true: But, the question is, would it be just in the king to punish the wife with death, for the same crime, for which the husband had suffered in her room? Would her *desert* of punishment justify the king in laying it upon her under those circumstances?—Even if it would not be inconsistent as it respected her; yet it would most evidently be inconsistent, as it respected the king and his

government. A king ought to be just to himself, as well as to his subjects.

Let the story be applied to the case, for which it was designed as an illustration. And I ask, has Christ suffered in the place of mankind, without any mitigation, all the evil which they deserve to suffer? If so, would it be just in the King of heaven to bring sufferings on those very persons, in whose room and stead Christ had suffered all the evil which they deserved? If the King of heaven has accepted of Christ as a substitute, in the room of sinners, and has laid upon him all the evil which they deserve, would it now be just to punish them also? It appears to me, that it would not; it seems therefore that the substitution scheme lays a broad foundation for universal salvation. I conceive, that from a correct statement of the doctrine of atonement, no such inference can be drawn.

The author, in the illustration of his idea of the atonement, goes upon the supposition, if I understand him, that every transgression of the law, *must* be punished: that is, if, in the whole moral system, there be ten thousand degrees of criminality, then, there must be ten thousand degrees of suffering. But is this correct? Must suffering always be commensurate with sinning? Must every transgressor be punished according to his crimes in his own person, or in his substitute? It appears to me, not to be necessary, that the degrees of sufferings should be exactly equal to the degrees of transgression. For this would be inconsistent with the idea of pardon; pardon ever supposes the transgressor to be exempted from deserved punishment.

It is a fact, that some men live threescore years and ten, in sin, and then are pardoned, and therefore exempted from all future punishment. Pardon excludes from the moral system infinite evil. What an infinitude of evil will then be excluded from the universe in consequence of the pardon of the sins of those, to whom Christ in the day of judgment will say, Come,

ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!

I wish now to propose a plan for the illustration of the atonement, more consistent, as I conceive, than that which has now been under examination. I shall be very brief; but shall endeavour to harmonize it with the text set at the head of this discourse.

Let the virtuous citizen, the benevolent husband, instead of suffering as a substitute for his wife, be appointed by his Majesty, general of the king's forces, to go against the rebel army, of which the wife was a principal leader.

This worthy man, "beloved and esteemed by his king above any other man in the kingdom," takes his commission as generalissimo of the king's forces, with a mind formed to resist every temptation from bribery, or from any other consideration; and with a fixed determination to crush the rebellion, even if it should cost him his life. He goes forth at the head of his army; he leads them on to face the enemy, and rushes to the battle: in a short time he gains the victory, suppresses the rebellion, and leaves the leader of the rebel army weltering in his blood, with a mortal bruise upon his head. The general of the king's army receives a number of wounds in his hands and feet, and a severe bruise upon his *heel*.

Now let proposals be made to the wife, that on her sincere repentance, and faith in the benevolence of her husband, and cordial obedience, a pardon be granted her: and let the proposal be made out of regard to the singular virtue, covenant faithfulness, and real fortitude of the husband. The offer of pardon is grounded upon the virtue of the husband; the condition of pardon on the part of the wife, true repentance, sincere loyalty to her king, and love and obedience to her benevolent husband. She readily and thankfully accepts of pardon on the conditions proposed.

"The husband and wife will now be unspeakably more happy in each other, than they were before, or

than they could have been, had not all this taken place."

In the illustration of the above the wife represents the church, and the husband represents Jesus Christ, the great and glorious Redeemer, who hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. Jesus Christ is a victorious Prince; he has bruised the serpent's head, and confounded all the powers of darkness. But we need not repeat what has been already said.

The church, the wife of the lamb, will be eternally filled with the fulness of him, for he is the head of the church, and head over all things thereunto. Between Christ and his church there will be mutual affection and mutual enjoyment. The church will be eternally delighted with the majesty, beauty, and glory of her victorious King and Redeemer. His people will most cheerfully submit to him as their King, who has subdued them to himself, and conquered his and their enemies. In the overthrow of the prince of darkness they will unitedly rejoice forever and ever. The children of Zion will rejoice in their victorious King; and Christ will rejoice over his redeemed church, "as the bridegroom rejoiceth over the bride."

Christ always preached consolation to his disciples, saying to them, *Be of good cheer, for I have overcome the world.* The disciples of Christ may be called to many and great sufferings in this world, but in all these things they are more than conquerors through him that loved them:—Who hath on his vesture and on his thigh, a name written, King of kings, and Lord of Lords.

If it seem to the reader that this discourse is left too abruptly, he is referred to the 30th sermon.

SERMON XXVIII.

THE ATONEMENT OF CHRIST NOT SUFFICIENT
OF ITSELF TO INDUCE MEN TO LOVE HIM.

ROMANS v, 11.

—*But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

IMPROVEMENT.

2nd INFERENCE.

ALTHOUGH Christ has finished the work of redemption, and atoned for sin; yet the moral state of man remains the same as if atonement had not been made.

It is the opinion of some, that the phrase, *to make atonement*, is improper. There is however, great evidence of its propriety: for the Apostle Paul says of Christ, that he was a “merciful and faithful high priest in things pertaining to God. *to make reconciliation* for the sins of the people.”* And to make reconciliation is the same as to make atonement. The word in the original is the same for the one as for the other. The same phrase is used in Daniel: “Seventy weeks are determined upon thy people, to finish the transgression, and *to make reconciliation* for iniquity.” And to shadow forth the atonement of Christ, the phrase is used in Leviticus abundantly. “Aaron shall make an atonement for himself—and he shall make an atonement for the holy place—and he shall make

* Heb. ii, 17.

an atonement for the holy sanctuary. And this shall be an everlasting statute unto you, *to make an atonement* for the children of Israel for all their sins once a year." And concerning the leper it is said, "The priest shall *make an atonement* for him before the Lord."

Thus we are justified in the use of the phrase, to make atonement, from the highest authority.

Atonement being made by Christ, by his obedience unto death, even the death of the cross, a door of mercy is open to guilty man, a wide door, which no man can shut. Jesus having died the just for the unjust, a high way is opened for man to God.

Atonement renders the situation of man very different from what it would otherwise have been. For if Christ had not been lifted up, no man could have been drawn unto him. Had it not been for the atonement of Christ, the apostasy of Adam would have left all mankind in a state of eternal death. We can never be raised from this abyss of woe, to the joys of heaven, only through the atonement.

The atonement, the word of reconciliation, exhibits a glorious light; but while men shut their eyes and turn away from this true light, they are condemned. "And this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds are evil." While men hate the light, and receive not the atonement, they will receive no saving benefit from it. God hath atoned sinners to himself by Jesus Christ, and given to the apostles the ministry of atonement, to wit, that God was in Christ atoning the world unto himself; and says Paul, God hath committed unto us the word of atonement. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye atoned to God.*

* 2 Cor. v, 18—20. The word in the original is the same for atonement as for reconciliation.

Atonement is not salvation; it doth not of itself put us into possession of salvation: but it is an exhibition of the object of salvation: it resembles the serpent which Moses lifted up in the wilderness, which, if we behold with an eye of faith, we shall have eternal life. Atonement of itself will not save men; but Christ was made sin for us, that we *might* be made the righteousness of God in him. For God sent not his Son into the world, actually, to save the whole world; but that as many of a fallen world, might be saved, through Christ, as Divine Sovereignty should see fit to save. Until we receive the atonement, we remain in the same state of depravity, condemnation and death, as if no atonement had been made.

1. Notwithstanding the atonement of Christ, the moral character of man remains the same.

In the beginning God made man upright in his own image, after his own likeness; "in the image of God created he him; male and female created he them;" and God blessed them. Our first parents began their existence with a fair character, and in a state of blessedness; but through the subtlety of the serpent, they were tempted to transgress the divine command, not to eat of a certain tree. They did eat, and immediately they were found in a state of moral death.* And the Bible represents their whole posterity in the same situation. The parents being defiled with sin, their children are so of course. "For who can bring a clean thing out of an unclean? not one."

Before the flood, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth."†

* Moral death was subsequent to eating, for had they not eat, they would not have died.

† Gen. vi.

The wickedness of man in that age of the world, was so great, that the holy God would not endure them. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth."* It will be of no weight to object and say that the blood of Christ for the redemption of sinners was not then shed: for, though the blood of Christ, at that time, was not literally shed, yet, in the view of God, atonement was then made; for Christ is the Lamb of God slain from the foundation of the world. And all that are saved in any age of the world, are saved through Christ. And it was as true in that age of the world as in the present, that "Other foundation can no man lay than that is laid, which is Jesus Christ." And notwithstanding this foundation was laid in blood, no less expensive than the precious blood of Christ, as of a lamb without blemish and without spot, the character of man is not altered; their enmity to God and the Son of God remains the same. If sinners conceive, that, by means of mere atonement they are made better, it is owing to ignorance of their own hearts, and of the word of God.

All nations, in every age, are represented in divine revelation, as being depraved. The moral character or heart of every man is totally depraved. "For," says Paul, "we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God: They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed

* Gen. vi, 6, 7.

blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes.* Here the character and situation of man is drawn by the pen of inspiration. This is the picture of all men in a state of nature. This representation of the character and condition of mankind was given by the apostle, after the crucifixion of our blessed Saviour.

Perhaps some may think that if they had been personally acquainted with the suffering Redeemer, and had seen him in his agony in the Gethsemane garden, when he sweat as it were great drops of blood, they should be so affected, as to melt into tears of genuine repentance. Or if they had seen him treated as he was by the Jewish court, or as he was treated by the Roman soldiers, who smote him and spit upon him, that they should then be constrained to love him! Or, especially, had they seen him as a condemned malefactor, led away to be crucified—nailed to the cross—bleeding, expiring, dying; that then they must have loved him with their whole heart.

But, not having beheld the scene of Christ's sufferings, not having heard his dying groans; is there therefore any excuse for remaining his enemies? Such may be as criminal in the sight of God as the Jews were, to whom Christ said, "Ye have both seen and hated both me and my Father."

Although Christ died for his enemies, yet this doth not convert them into friends. "Peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." We are as certain of this as if we had seen him die. And if, knowing what Christ has done for us, will not move us, neither should we be persuaded, had we seen him die, and rise triumphantly from the grave on the third day.

* Rom. iii, 9—19.

Sinners do not consider how depraved they are, how hard their hearts are: they do not consider that they are Christ's enemies, notwithstanding all he hath done for them: they do not consider that the love of God is not in them; and, that, therefore, they will not come to Christ that they might have life. Paul therefore addressed the stupid Galatians in such language as this; "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you."*

Man has lost the moral likeness of God in which he was at first created, and is now "dead in trespasses and sins." And it was never the design of Deity, that the atonement of Christ should operate upon the minds of sinners, without any other cause, so as to raise them from death to life. The covenant of redemption laid the Messiah under obligation to come into the world, and lay a foundation for the restoration of the divine image to man, or that God might consistently raise him from moral death to spiritual life. But the work of converting sinners, or of creating them in Christ Jesus, belongs to the third Person of the Godhead. As if the Holy Ghost had said to the Word, If thou wilt make an atonement, and so lay a foundation for the redemption of lost man, I will make application of it; and, through the blood of the everlasting covenant, will raise the sinner from spiritual death, and, finally crown him with life eternal. This being done, Christ will "see of the travail of his soul, and be satisfied." And we, having the "love of God shed abroad in our hearts by the Holy Ghost," shall "also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

When Christ came into the world and took his stand upon the stage of public life, to act his part as the great High Priest of our profession, he did not say to

* Gal. iii, 1.

men or to the people to whom he was sent, I have laid a foundation for your redemption, and you, therefore, need fear no evil. He did not say to the people, I shall suffer and die for you, in your room and stead; I will bear the fruit of God's anger towards you,—all that evil which you deserve to bear in an eternal hell; and being once borne by me, a Person of infinite dignity and excellency, it cannot be inflicted a second time upon you, therefore be not afraid. We no where find Christ addressing the lost sheep of the house of Israel to whom he was sent, in language like this.

Men, instead of being made better by the atonement, by rejecting it, are made worse. Hence, the punishment of those who "account the blood of the covenant an unholy thing," will be greatly aggravated. Christ never attempted to sooth the minds of sinners, by telling them that in their room and stead he had borne, or would bear, all the evil which they deserve for all their transgressions. Very far, indeed, from this was the preaching of Jesus Christ. Yea, we hear him saying to sinners, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And in another place, he says to the children of the lost sheep of the house of Israel, "O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

In the method of instruction pursued by the Jewish doctors before and after the coming of Christ in the flesh, the doctrine of atonement was entirely excluded. They did not so much as mention the blood of Christ as the foundation of redemption. And not only so, but they came very short in teaching all that which was absolutely necessary on the part of the sinner in order to salvation. They passed over the weightier matters of the law, such as faith, mercy, and the love of God. But Christ taught the people, that except their righteousness should exceed the righteousness of the scribes and Pharisees, they could in no case enter

into the kingdom of heaven. Their religion being merely external, the new birth was not insisted on as being necessary. When Christ came upon the stage, and commenced a public teacher, we find his doctrine essentially different from that of the Jewish doctors. Christ taught that he himself was the only foundation of salvation; and that redemption could come to Israel only through him.

As the only Redeemer of man, we find Christ exhibiting himself in the following passages of Scripture: "Thus it is written, and thus it behoved Christ to suffer—And I, if I be lifted up from the earth, will draw all men unto me—I am the way, the truth and the life; no man cometh unto the Father but by me.—The bread of God is he that cometh down from heaven.—Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst—I am come a light into the world.—I came not to judge the world, but to save the world."

Before the advent of Messiah, Moses and the prophets wrote concerning Christ, and preached him as the only foundation of man's redemption. "Behold," saith the Lord God by the Prophet Isaiah, "Behold, I lay in Zion for a foundation, a Stone, a tried Stone, a precious Corner Stone, a Sure Foundation: he that believeth shall not make haste."* This Foundation is Christ: he was indeed a Tried Stone: he is the precious Corner-Stone of the building of God. And Paul taught the same doctrine: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way"—The same apostle reminds the Corinthians, that, "Other foundation can no man lay than that is laid, which is Jesus Christ"

All the inspired writers not only exhibit the Messiah as the only Redeemer of man; but they all unitedly

* Isa. xxviii, 16.

teach the absolute necessity on man's part, of real, sincere obedience; such as implies clean hands and a pure heart, or salvation is far from them.

We cannot infer from instructions communicated by Christ, that we are to look for any saving benefit from the work of redemption, unless we are new creatures. After Christ commenced Preacher of righteousness, his first object was to teach the necessity of being born again. In the second chapter of St. John, we have an account of certain miracles being wrought by him. These wonderful works of our Saviour, convinced Nicodemus, a ruler of the Jews, that Christ was a Teacher come from God; "for no man," says he, "can do these miracles that thou doest, except God be with him." Jesus embraced this opportunity of teaching him what the scribes and Pharisees had never taught, namely, the necessity of being born again. The teachings of the Jewish doctors was perfectly superficial; they taught the necessity of paying tythes of mint, rue, annise, and cummin, and then stopped short; they never descended to the heart; nor taught the necessity of regeneration. But Christ embraced the first opportunity of teaching this important doctrine. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Being born again, as we see from what follows, is being born of water and of the Spirit. For, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."* From this we see clearly that the atonement, the blood of Jesus, will not save men, except they be born of water and of the Spirit.

The apostles, in imitation of their Lord and Master, taught the same doctrine that he taught. They, who live in sin, remain impenitent, and walk in darkness, will never receive any saving benefit from the

* John iii.

blood of Christ; but the Apostle John says, "If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin."* Christ came into the world for the salvation of man; but can any suppose that Christ will save his enemies? Christ died for his enemies: but that love which led him to die for them, if they remain impenitent, will be displayed in their everlasting punishment. The salvation, which comes to men through the blood of the Lamb of God, is a great and glorious salvation; but against them that neglect it, the wrath of God and of the Lamb will burn forever and ever. Consider then how dreadful must be the end of those who obey not the Gospel of God! "For, if the righteous scarcely be saved, where shall the ungodly and the sinner appear."†

2. The atonement has not removed any desert from the sinner; he deserves to be punished for his sins as much as if Christ had not died. Criminality remains the same; and, therefore, the desert of the sinner remains the same as if no atonement had been made.‡ It may be seen from statements in the foregoing work, that the nature of atonement is such as affords the sinner no argument, why he should not be punished according to his deserts. He cannot plead that Christ has suffered the penalty of the divine law, in his room and stead; and, that, therefore, it would not be just in God to punish him also, however deserving he may be; he cannot say that this would be punishing twice for the same sin;—for, the doctrine of vicarious punishment, that is, punishing the innocent instead of the guilty, has been proved to be contrary to reason and Scripture.

* 1 John i, 7.

† 1 Pet. i, 18.

‡ "Our *ill desert* is not taken away by the atonement of Christ. That can never be taken away. Nor doth the obedience of Christ render us *deserving* of heaven, or undeserving of hell. Merit is ever personal. In the nature of things it cannot be otherwise. Another's having been righteous, doth not make me righteous, if I have not been so myself."

SERMON XXIX.

NO SALVATION WITHOUT OBEDIENCE.

HEBREWS v, 8, 9.

Though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him.

IMPROVEMENT.

3d INFERENCE.

WE can receive no benefit from the atonement of Christ unless we obey him.

Christ hath done great things for us, whereof the saints are glad. Paul speaking of Christ saith: "By his own blood, he entered in once into the holy place, having obtained eternal redemption for us. We cannot however be justified and saved, "through the redemption there is in Christ Jesus" unless we obey him. We must "put off the old man, and put on the new, which after God is created in righteousness and true holiness." For, "without holiness no man shall see the Lord."

It is presumption, not religion, to expect pardon and salvation through the blood of Jesus, while we live in disobedience. The Jews looked for salvation, but not through Christ; for him they despised. They boasted that they were the children of Abraham: But Christ gave them to understand, that if they believed not that he was the only Saviour, they should die in their sins. He said, I am the living bread which came down from heaven, which if a man eat, he shall live forever.

Christ gave his flesh for the life of the world. He did not, however, barely, on this ground, promise eternal life to any man. For he saith, "whosoever *eateth* my flesh and drinketh my blood, hath eternal life." Salvation is not made certain to us, merely, because Christ "was delivered for our offences, and raised again for our justification." Jesus said to the Jews. I am the bread of life: he that *cometh* to me shall never hunger; and he that believeth on me shall never thirst. Christ will not be the Saviour of those who do not come to him. But saith he: "him that cometh unto me, I will in no wise cast out." We readily see that neglected bread, bread, of which we do not eat, will avail us nothing. Sinners, therefore, cannot be saved, who "neglect the great salvation." We see then 'what the end will be of those who obey not the Gospel of God.'

Manna was rained from heaven about the camp of Israel in the wilderness; but none were benefitted by it, except those who went abroad and gathered and eat it. Hence, they who refuse the bread of life must perish: it will be to them "a savour of death unto death." Salvation is far from him, "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." If we wish to be saved by Christ, and are willing that he should have the glory of our salvation, we must come unto him. He calls upon us to come, and he promises salvation to those who obey him.

Christ is the only Saviour: still "salvation is far from the wicked: because they seek not God's statutes." 'Christ will save his people: he is gone to heaven to prepare a place for them, and he will come again and receive them to himself; that where he is, there they may be also.' But they who obey not the Gospel shall be cast into utter darkness, where there is weeping and wailing and gnashing of teeth. "So we see that they could not enter in because of unbelief."

That the blood of Christ without obedience, will not save men, I shall endeavour further to illustrate in a number of particulars:

1. This proposition is illustrated by the institution of the passover. A divine decree had gone forth for the destruction of all the first born of Egypt. But while inevitable, and awful distress was coming upon Pharaoh and his people, God had devised a way for the children of Israel to escape. The plan divinely constructed was as follows,—God commanded that every house of the congregation of Israel should be provided with a lamb; “according to the house of their fathers a lamb for an house. And the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side-posts, and on the upper door-posts of the houses wherein they shall eat it.” God said that he would pass through the land of Egypt that night, and smite all the first born of Egypt, both man and beast. “And the blood shall be to you for a token upon the houses where ye are: and when I shall see the blood, I will pass over you, and the plague shall not be upon you, to destroy you when I smite the land of Egypt.”*

Although the paschal lamb had been slain, and his blood shed according to order, and agreeably to the command of God; yet if it were not sprinkled upon the side posts, and on the upper door posts of the houses wherein it was eaten, it would avail them nothing. But God had promised that where he should see this token, namely, the side-posts and the upper door-posts sprinkled with the blood of the slain lamb, he would pass them over; and that they should escape the terrible destruction, which he was about to pour upon the land of Egypt.

While the first born of all the Egyptians was slain, the people of Israel, being governed by the divine command, in the use of the blood of the slain lamb, were

* Exod. xii.

safe in God's pavilion till the indignation was overpast. "And the children of Israel went away, and did as the Lord commanded Moses and Aaron, so did they. And it came to pass that at midnight the Lord smote all the first born in the land of Egypt—And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead."*

This teaches us the alarming situation of those, whose hearts are not sprinkled with the precious blood of Christ, as of a lamb without blemish and without spot.

Had not the lintel, and the two side-posts of the doors of the houses of the children of Israel, been sprinkled with the blood of the paschal lamb, they all would have been involved in the same dreadful calamity, which came upon Pharaoh and upon all his people. So, if sinners are not sprinkled with the blood of sprinkling, which speaketh better things than the blood of Abel, they will be forever undone. For the sentence of eternal death will go forth with infinite weight, and with all the authority of the Most High, upon every "soul of man that doeth evil," and is not, therefore, made clean in the blood of the Lamb. "Draw nigh to God, then, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."†

The question in the day of judgment will not be, Did Christ die for you? did he make an atonement for your sins? has he taught in your streets? and have you eaten and drunk in his presence, and in his name done many wonderful works? But the question will be, Whether we have clean hands and a pure heart? "Blessed are the pure in heart." "blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity,

* Exod. xii, 29, 30.

† James iv, 3.

and in whose spirit there is no guile." In the Gospel a fountain is opened to wash in, from sin and uncleanness. Whosoever will let him take of the water of life freely. Hence, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."—"Come, buy wine and milk without money, and without price."

Notwithstanding the freeness of the offer of salvation, the depravity of man by nature is such, as to make light of it. Christ has illustrated this sentiment by the parable of the marriage of the king's son. Many were invited to the wedding, but they would not come.—"He sent again, saying, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it." This parable illustrates the Gospel. Whosoever will may come; but he must perish, who will not come, as truly as if no provision had been made. For, "except ye repent ye shall all likewise perish."

2. It may be illustrated, that the atonement will avail them nothing, who live in disobedience, by the case of Noah's "preparing an ark to the saving of his house."

There was a time when the wickedness of man was so great that God said, I will destroy him; for "it repented the Lord that he had made man on the earth. But Noah found grace in the eyes of the Lord." Noah, therefore, was commanded of God to build an ark, that he and his house might be safe, when the overflowing scourge should come upon a wicked world. "And Noah did according to all that the Lord commanded him, so did he. And Noah went in and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood."* The eight souls which went into the ark were saved from the waters of the flood. But what did the ark

* Gen. vi, 22; and vii, 7.

avail those who went not in? Did the sight of the ark administer any consolation to those who were perishing all around it? And the door of the ark being closed against them, their shrieks and dying groans would avail them nothing. Those who were drowned by the flood were not profited by the ark. While the waters were rising over their heads, the thought that they had been invited into the ark but refused until the door was shut, was calculated greatly to heighten and to aggravate their misery. Now, in a spiritual sense, Christ is emphatically the Ark of safety. But will Christ save those who do not obey him, who do not come unto him? "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit."* But in the day when men must give up their account, what will be the situation of those who shall not be found in Christ walking in the Spirit? but will be found walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience? The weight of their own folly will sink them; the waters of divine wrath will overwhelm them; and despair will forever prey upon them, like the worm which dieth not: and the fire into which they will be cast is unquenchable. Will their sorrow be mitigated by the recollection that the precious blood of Christ was shed for them? will the sight of Christ upon his glorious throne alleviate their pain? Is not their situation as dreadful as if Christ had never died? Yea, the thought that Christ has died for them, and in the most affectionate manner invited them to come to him, will, indeed, greatly aggravate their condemnation. Let not any then expect that the precious blood of Christ will screen them from the wrath of God, unless they have clean hands and a pure heart. Atonement will avail them nothing who live and die in sin.

* Rom. viii, 1.

Some will tell you that Christ has suffered in the room and stead of the sinner, what is equivalent to the *second death*. But the fact is that the sufferings of Christ as to kind and quantity, fall infinitely short of the second death. For, although Christ suffered greatly from the powers of earth and hell, yet he never suffered what is expressed by the phrase, "The wages of sin." Christ has tasted death for every man. But that death which the wicked die, he never tasted. Some say, that, though he could not suffer remorse of conscience, yet he suffered all that natural evil which the wicked endure in hell, and that in the sinner's room and stead. But this, if what we have heard on the subject be true, Christ never suffered.

What Christ has done to make atonement for sin, is infinitely more than equivalent to the damnation of sinners: for atonement lays a foundation for eternal salvation. Through the atonement of Christ ten thousand times ten thousand, and thousands of thousands of the children of men, will be saved. But if all mankind had been cast into an eternal hell, their sufferings would make *no* atonement. Instead of procuring salvation, they would exclude the very idea of salvation. For eternity has no end.

Sinners, we will say, deserve to suffer forever; when therefore, they have suffered forever, if this were possible, they would have a right to be exempted from any further suffering; but exemption from suffering on this ground would exclude grace. For what grace would there be in exempting a person from suffering when he had suffered all the evil which he deserved? And if in this, there would be no grace, then, surely, there would be none in exempting him from suffering, when another had taken his place and suffered in his room and stead an equivalent to the sinner's suffering forever. To thank the person who should exempt him from suffering, under these circumstances, would be a reflection upon his substitute.

The doctrine of substitution excludes the necessity of our suffering, not only, in the *future*, but, equally in the *present*, state. God brings evil upon sinners in this world: But it would be as unjust to bring sufferings on sinners in this world, as in the world to come, if all the suffering which they deserve had been laid upon Christ. Therefore as sinners suffer in this world, we know, of consequence, that it hath not been laid upon Christ. For, to lay sufferings for the same crime both on Christ and on the sinner, would be unjust. That atonement therefore doth not consist in Christ's suffering what sinners deserve, is just as evident to me, as that "the Judge of all the earth will do right."

Let us return from this digression.

3. That the atonement will not profit men without obedience, may be illustrated by attending to certain metaphors, by which our Saviour is represented in the word of God.

Behold, saith Isaiah, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; and the shadow of a great rock in a weary land. This prophecy, saith Dr. Lowth, in its highest sense, is applicable to Christ; who is here represented as an hiding place from the wind, and a covert from the tempest," &c.

Suppose then a place is prepared at great expense and from a principle of benevolence, for the defence of those who might be exposed to imminent destruction by reason of a severe thunder tempest. The clouds gather blackness, the lightnings play in forked fury, and peals of thunder roar all around; the rain descends, and the floods come, and the winds blow, and threaten inevitable ruin to all who do not repair to this place of safety. They who flee to this hiding place, are secure from all harm. But all those who repair not to this place of defence, are involved in confusion and swallowed up in death; and thousands of dead bodies are

found lying about the place of safety. Now, you see that this covert from the tempest was of no avail to those who refused to run into it. The object of this illustration is easy to be understood. We see then that the atonement of Christ will avail those nothing who do not run into his name; which, to those who do run is a strong tower, and an hiding place from the indignation of that God, who will tear them in pieces that forget him.

We readily see that a tower, however strong, will not protect those who do not run into it.

Also water in a dry place, will not avail those any thing who refuse to drink of it.

The Man, who is Christ, is represented as a great rock in a weary land. How refreshing it must be to a man fainting with heat to find a great rock at hand, to whose shadow he may repair for protection from a scorching sun! The Rock Christ is every where offering himself, the salvation of man. But they who turn from him, and refuse to put their trust in him, must perish beneath the wrath of that God, who "is a consuming fire."

Christ is the only foundation, on which, if we build, our salvation is certain; but if not we must perish. And the name of Christ is the only name, by which man can be saved; but in this name we must *trust*, or perish.

4. The great worth and infinite importance of atonement, and at the same time the absolute necessity of obedience on our part in order to salvation, may be illustrated by a bridge thrown over a rapid stream, which can be passed no other way than by means of it.

We will suppose that nothing but inevitable destruction awaits all those who remain on this side of the bridge; for here is a wilderness full of ravenous beasts, a wilderness "from whence come the young and old lion, the viper and fiery flying serpent."* Besides,

* Isai. xxx, 6.

the inhabitants are reduced to extreme poverty, being wretched and miserable; and must soon, unless relief be afforded them, perish with hunger, or be devoured by those voracious animals or poisonous reptiles. In the midst of wretchedness, when they could discern no eye to pity them, a proclamation goes forth bidding them welcome to pass the bridge, where they would find every thing necessary to make them happy. Some hear the trumpet's joyful sound, obey the command, comply with the invitation, and with rapture repair to the bridge, pass over to the other side, and find every thing as expressed in the proclamation. Others make light of it. They hate the builder of the bridge, and all his family; yea, they hate the men who came to publish "the good tidings;" while those who passed over cry, saying, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion thy God reigneth."*

Those who had made light of the proclamation, having spent all their days in "weaving the spider's web" to prepare to pass the rapid stream, you see in the attempt to pass, plunging into the mighty waters; you hear their shrieks and dying groans; but you will see them no more; they are gone to the bottom of the deep: "they sunk as lead in the mighty waters."

In this illustration we have a most bright display of divine benevolence, and human folly: benevolence, in the rich provision made for our salvation; and the extreme folly of man, in making light of it. It teaches that atonement will avail nothing to the disobedient. "Beware therefore lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder and perish." Christ, surely, will not prove to be the Author of eternal salvation unto those who love him *not*, and keep not his commandments. For, if any

* Isai. lii, 7.

man love not the Lord Jesus Christ, let him be Anathema Maran-atha. Yea, if we despise the Gospel, and neglect the great salvation, the blood of Christ will, indeed, aggravate our condemnation. "Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."*

On the other hand, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."†

* Matt. xxi, 44.

† Psalm lxxxix, 15.

SERMON XXX.

THE VICTORY OF CHRIST OVER HIS ENEMIES, A
GROUND FOR THE REDEEMED TO PRAISE HIM.

ISAIAH lxiii, 2, 3, 4.

*Wherefore art thou red in thine apparel, and thy
garments like him that treadeth in the wine-fat?*

*I have trodden the wine-press alone; and of the peo-
ple there was none with me: for I will tread them
in mine anger, and trample them in my fury; and
their blood shall be sprinkled upon my garments,
and I will stain all my raiment. For the day of
vengeance is in mine heart; and the year of my
redeemed is come.*

IMPROVEMENT.

4th INFERENCE.

WE learn the reason why the gift of salvation is
through Jesus Christ.

Salvation, it is evident from the Scriptures, is a gift
of God through Christ: and the honour of our salva-
tion belongs to him; because, he, being the predicted
Seed of the woman, has fulfilled his part of the cove-
nant of redemption by bruising the serpent's head.

God the Father sent his Son Jesus into the world
with a commission to accomplish a certain work:
And, before he left the world, he said to his Father;
"I have glorified thee on the earth: I have finished
the work which thou gavest me to do." The work
which was given Christ to do, was to destroy the
works of the devil, or, which is the same thing, to
bruise the serpent's head. It was for this end that the

Son of God left the bosom of his Father, and came down into this dark and rebellious world; for, in this world, Satan had raised a rebellion against the God of heaven. Being beguiled by the subtlety of the serpent, man also, though created at first in the image of God, became a rebel. "He that sinneth is of the devil; for the devil sinneth from the beginning." And, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Messiah has answered the purpose for which he came into the world: for he has destroyed the works of the devil. The rebellion is suppressed; Satan is confounded; his head has received a deadly wound; and his kingdom of darkness trembles to its lowest foundation, and will finally fall and sink forever beneath the indignation of the mighty Conqueror; who "hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." The blood of the enemies of Christ, is represented as being sprinkled upon his garments; "and I," says Christ, "will stain all my raiment." Hence, he, whose "name is called The Word of God, was clothed with a vesture dipped in blood." Let "every creature," then, "who is in heaven, and on the earth," ascribe "Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

The end, for which the glorious Redeemer came into the world, is accomplished. "The prince of this world is judged." And in a view of the death which he should die, "Now," said Christ, "is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Through the bruise of the heel of Christ, Satan is destroyed; and his kingdom of darkness will finally sink into everlasting perdition.

Christ's having suppressed the rebellion, by his victory over Satan and all the powers of darkness, and having laid a foundation for reconciliation, peace, and happiness among men, renders it suitable, that all the

good which they might receive, should be through him. Christ's having laid a foundation for "peace through the blood of the cross" makes it proper, not only, that, in all things, he should have the pre-eminence, but that all good things which might be granted to men, should come to them, through his name, and for his sake.

It is just as impossible for us to do any thing, as a ground, or meritorious cause of our salvation, as it would be for us to bruise the head of the serpent. But in no sense can we conquer Satan, only through "him, who hath loved us, and washed us from our sins in his own blood."

Atonement consists in Christ's destroying the works of the devil, or in crushing the rebellion which he had raised among men. He did not crush the rebellion, by suffering the evil which rebels deserve. Atonement, therefore, consists not in suffering in the place of rebels, but in subduing the rebel army, by conquering the leader of it. Consequently, there could be no salvation for sinners, let Christ suffer ever so much for them, unless the leader of the rebellion be destroyed.

To suppose that atonement consists in suffering what rebels deserve to suffer, aside from destroying the leader of the rebellion, is to make it consist, in buying the rebels out of the hands of Satan.

Sinners of mankind are Satan's captives; and unless he be subdued and brought under the feet of some mighty conqueror, he will not let his captives go without infinite suffering. Now if Christ have no way to redeem those captives only by suffering in their room and stead, then, he must be a captive to Satan. But for Christ to redeem sinners from the captivity of Satan, it is not necessary that he himself should go into captivity. The head of the serpent being bruised, Christ the Conqueror can now lead captivity captive, without a treaty with the prince of darkness. Now, out of regard to him, who has de-

stroyed the prince of this world. God can be just, and have mercy on whom he will have mercy.

Christ having answered the purpose of his mission, having crushed the head of the serpent, and made an atonement for sin, all the praise and all the glory belong to him. And all those who shall have deserted the service of Satan, and submitted to Christ and his government, will eternally be delighted in the employment of praising their glorious Deliverer. The redeemed of the Lord will delight in celebrating Christ, because he has delivered them from the power and dominion of sin, and from the captivity "of that wicked one."

In heaven the saints will have a clear understanding of the reason why Christ is to be praised, and to have all the glory of their salvation. It will not be because he had suffered the wrath and curse of God which was their just due; but because he had answered the purpose of his mission into the world, by destroying the works of the devil. This glorious mission Christ accomplished in human nature. Being "made in the likeness of man, and found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."*

Having accomplished the work which the Father gave him to do, Christ has rendered his name infinitely precious in the eyes of God, and of all the heavenly hosts. Hence, the propriety, that when we ask any favour of God, we should present the petition in the name of Jesus Christ. The door of salvation being opened by the blood of Jesus, to him, indeed,

* Phil. ii, 7.

belongs all the glory. Christ, knowing the worth and excellence of his own name, said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it you."* The reason why there is so much weight and worthiness in the name of Christ, is, not because he has borne the weight of his Father's wrath, but because he has done his Father's work.

The gift of salvation is through the blood of Christ, and the reason is, because it was shed in bruising the serpent's head. This triumph over "that wicked one," opens the door of salvation to fallen man; and all the praise of man's salvation belongs to this mighty Conqueror.

David conquered Goliath alone, and therefore all the praise belongs to David. And to the Antitype of David belongs all the praise of our salvation; for he has conquered the symbolical Goliath, and triumphed gloriously over all the powers of darkness. This is the essence of atonement. This is the only ground of hope.

But if mankind could not be redeemed from sin, and delivered from the captivity of Satan, unless Christ should suffer all the dreadful evils adequate to eternal damnation; then, as it seems to my short view of things, Satan would be extremely gratified; and this being the case, he would by no means feel himself completely conquered: a degree, at least, of triumph, would ever remain in his mind.

The Scheme of Substitution, or Christ's suffering in the room and stead of sinners, all the evil which they deserve, evidently affords occasion to the proud spirit of "Abaddon, the angel of the bottomless pit," to boast and triumph. But the scheme of redemption, as represented in the doctrinal part of this work, exhibits Satan with his head bruised to death, and under the feet of Messiah. It exhibits Christ as a glorious Conqueror, speaking in righteousness, and mighty to

* John xvi, 23.

save. "This is he who cometh from Edom with garments deeply dyed from Bozrah, who is magnificent in his apparel; marching on in the greatness of his strength."

The six first verses of the chapter, from which the text is taken, prefixed to this discourse, Bp. Lowth has explained as follows: "The Prophet, (or rather the church he represents) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-press. The comparison suggests a tremendous idea of Omnipotence, which its unhappy objects can no more resist, than the grapes can resist the treader. Indeed, there is so much pathos, energy and sublimity, in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers is probably the same with that predicted in the 19th chapter of the Revelations, some parts of which, (13, &c.) are expressed in the same terms with this, and are generally understood of the fall of Antichrist and his followers, of which the destruction of Babylon, Edom or Bozrah, may be considered as an emblem." This exposition is doubtless a just one. And between it and that of the celebrated Faber, there is no disagreement. Let it be then, that Messiah will, at the predicted period, appear, and overthrow Antichrist and his associates, "at Megiddo in Palestine." Still these authors, I believe, will allow that a foundation was ultimately laid for the overthrow of Antichrist in the destruction of Apollyon, the mystical Antichrist, through "the blood of the" everlasting "covenant."

When the Seed of the woman had bruised the head of the serpent, the way was prepared for Messiah to overthrow Antichrist and his followers; together with all who shall in any way justify the cause of Antichrist, from the beginning to the end of time. He will not only triumph over the Gog and Magog mentioned by the Prophet Ezekiel, but he will overthrow

Apocalyptic Gog and Magog. "And when the thousand years are expired, Satan will be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of which is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."*

V. It is evident from what we have heard, that salvation is of grace.

This perfectly agrees with the Bible representation of the method of salvation. All the inspired writers either expressly or implicitly celebrate salvation by grace. "The Lord is my strength and my song," says Moses, "and he is become my salvation." The general tenor of the Psalms is a celebration of God, as the God of salvation. And says Job, speaking of God, "He also shall be my salvation;" for an hypocrite shall not come before him. And, "Behold," says Isaiah, "God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

Christ proclaims himself the Saviour; and he promises salvation to all those who come to him; and the only way to him, is that which proclaims salvation by mere grace.

Christ said to the Jews, "Murmur not among yourselves. No man can come unto me, except the Father who hath sent me, draw him."† We must be taught of God, we must hear and learn of the Father, or we cannot come to Christ. The power which

* Rev. xx, 7—11.

† John vi, 44.

draws sinners savingly to close with Christ, implies an act of divine grace. Nothing short of the power of God can raise sinners to life, and cause them to unite to Christ by faith and love. Qualifications for salvation, therefore, are of grace, as much as salvation itself. Salvation is of God. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." The prophet proceeds, and observes thus, "Lord thou wilt ordain peace for us; for thou also hast wrought all *our* work in us."*

The apostle is abundant, and very particular, in teaching us that salvation is of grace. In his Epistle to the Ephesians, he says, "by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Faith is of grace, as well as salvation itself; therefore he adds, "Not of works, lest any man should boast." To prove salvation by grace, the apostle grounds his argument upon this truth, that man by nature is dead in sin. "God who is rich in mercy for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved."† Hence, sinners are no less dependent on grace to be raised to spiritual life, than they are to be raised to salvation itself.

And as Satan was the agent, by whose guile mankind were thrown into a state of moral death, so, agreeably to prediction, his head must be bruised, before sinners can be raised from that wretched condition.

Some think that God could consistently give *repentance* to sinners without the atonement. But how would it be consistent for God to bring rebels to repentance until Satan their leader be subdued?

To turn rebels against their leader prior to his being conquered, would be implicitly seeking aid from men, to assist in conquering the serpent. But, "I have

* Isa. xxvi, 12.

† Eph. ii.

trodden the wine press alone, says Messiah, and of the people there was none with me."

Besides, on the ground on which God can consistently give repentance, he can give pardon. That repentance and all holy exercises are gifts of grace, is as evident as that pardon of sin is of grace. If God mean to pardon any, and designs not to pardon any but the penitent, then he must give repentance to those whom he means to pardon. For if he do not give them repentance, he will never have an opportunity to grant them a pardon. What if God should say to a sinner dead in sin, Arise to spiritual life by your own strength, without any aid from me; or come to Christ without being drawn of the Father, and I will pardon your sins: On such a proposal, no one ever would, or ever could be pardoned. If God wait for sinners to repent of themselves in order to receive a pardon, the grant will never be made. If, therefore, God intend to save a sinner, he must give him repentance; and, if salvation is of grace, so is repentance. It would answer no purpose to make provision for pardon and salvation, but none for the gift of repentance: God, therefore, hath exalted his Son "with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins" The glory and the praise therefore of the whole building, from the first foundation to the head-stone of the same, belong to Jesus Christ. God is under obligation to fulfil all his promises to his beloved Son Jesus: but what Christ has done in the work of redemption in making atonement for sin, brings God under no obligation to the sinner. The salvation of the sinner is of grace, and God remains a Sovereign still. Atonement diminishes nothing from the freeness of grace. It lessens not the Divine Sovereignty; it encroaches not upon the divine prerogative. God has a right, notwithstanding the atonement, to do his pleasure with rebel man. God will glorify his name, that is, promote the good of his kingdom, by the salvation or destruction

of those who have rebelled against him. "So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God has a sovereign right to leave sinners to perish in the service of him whom they have chosen to serve; or to deliver them from the power and captivity of Satan, and save them with an everlasting salvation. "Shall the spoil be taken away from the mighty? or shall the prey seized by the terrible be rescued? Yea, thus saith JEHOVAH; even the prey of the mighty shall be re-taken, and the spoil seized by the terrible shall be rescued: And all flesh shall know that I Jehovah am thy Saviour; and that thy Redeemer is the Mighty One of Israel"*

Salvation "by grace through the redemption which is in Jesus Christ," is entirely consistent with all the perfections of God. Christ having, by a bruise upon his heel, destroyed Satan, and put to flight all the powers of darkness; it is consistent with truth and justice, for God to save the penitent returning rebel. Or thus, nearly in the very words of St. Paul. Through the atonement of Christ, God can be just and the Justifier of him that believeth in Jesus. According as things have been represented in the foregoing discourse, salvation is altogether of the mercy of God. All the saved of the Lord will ever be sensible that they were indebted for their salvation to the "rich mercy" of God.

According as some writers represent the doctrine of atonement, God is bound by strict and rigid justice, to exempt from punishment all those for whom Christ died. They say that Christ suffered as the sinner's substitute all that which the sinner deserved to suffer; justice therefore requires that the sinner should not suffer. Consequently grace, and the riches of divine mercy are entirely excluded. The sentiment of a

* Dr. Lowth's translation of Isa. xlix, 24—26.

certain author on the doctrine of atonement is expressed thus: "If Christ died for all and all are not saved, the purposes of his death are in many instances frustrated, and he has shed his precious blood in vain. To suppose this would be derogatory of the infinite perfections of the great Redeemer." According to this, God is bound by the law of necessity, either to save all for whom Christ died, or frustrate in many instances the purposes of his death, and treat his precious blood as a vain thing, which would disparage the infinite perfections of the great Redeemer. But it is inconsistent with the perfect character of God, to do any thing which shall expressly, or implicitly, treat the precious blood of his beloved Son as a vain thing. God therefore must, or tarnish his own character, save all for whom Christ died. They, therefore, who embrace this article in the Calvinistic scheme, say that "all will certainly be saved for whom Christ died." Such are reduced to the necessity either to say that all mankind will certainly be saved, or that Christ did not die for all. You must, therefore, consent to one of these three things, either first, that Christ did not die for all, or secondly, be a Universalist, or thirdly, renounce the scheme of substitution. Those of you who believe that Christ has died for all, and yet believe that this doth not imply universal salvation, are constrained to renounce the substitution scheme, and approve of the doctrine as illustrated in the foregoing work; and therefore join in celebrating the rich mercy and free grace of a sovereign God, in the salvation of apostate man.

Christ has laid a foundation for the salvation of millions; and the Father, through the blood of his beloved Son, by the special influences of the Holy Spirit, will form them into a kingdom: whose happy employment will be to ascribe glory, honour and thanksgiving to the Father, Son and Holy Ghost, for ever and ever.

VI. Christ, in the work of redemption, having destroyed the works of the devil, renders it suitable, that this glorious Conqueror of the serpent, and the Captain of our salvation, should be the Supreme Judge in the great day of account. In the day of judgment, Christ will not only appear as the Captain of salvation; but he will appear as a mighty Conqueror. We shall see him in that day "sitting on the right hand of power, and coming in the clouds of heaven." We shall see him on a glorious throne, with all the ensigns of victory, having Satan, whose head he had bruised, beneath his feet, and absolutely at his control. We shall see all those, whom he had delivered from the power of Satan, "a great multitude which no man could number, of all nations, and kindreds, and people and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands." And we shall hear them cry, "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And we shall see all the angels, and all the heavenly hosts before the throne worshipping God, and "saying Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen. And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Let us all be careful then to prepare for this glorious, this solemn day! Let us imitate Christ;—let us resist the devil as he did. Let us be patient in tribulation; "for if we suffer with him, we shall also reign with him; but if we deny him, he also will deny us." Blessed then are they who will be found in that day, as having come out of great tribulation, "who have washed their robes, and made them white in the blood of the Lamb." How blessed it will be to have him for our friend, who was able by his own power and skill, to bruise the head of the serpent, and to lead

captivity captive! He who was able in human nature to conquer Satan and all the powers of darkness; he who possessed intrinsic power to lay down his life and to rise again on the third day, was the most suitable person in the universe to make atonement for sin, and be the Redeemer of man. And this is the most suitable person in the universe to be the Mediator between God and man. And this is the most suitable person in the universe to judge the world in righteousness in the great day. This is the person who will say to those who shall have counted the blood of the covenant an unholy thing, Depart from me ye cursed— But to those who have washed their robes and made them white in the precious blood of the Lamb, he will say, Well done, good and faithful servants, enter ye into the joy of your Lord. Amen and Amen.

APPENDIX.

APPENDIX.

FROM what has been demonstrated in the preceding Work, "by reasoning out of the Scriptures," it may be fairly inferred, that Doctor Joseph Huntington's Treatise, entitled Calvinism improved; or the Gospel illustrated as a system of real grace, issuing in the salvation of all men, is a "baseless fabric," having no foundation in the word of God.

JOHN viii, 23, 24.

Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

ALTHOUGH Christ said to the Jews, ye shall die in your sins; yet he did not mean to threaten them unconditionally with eternal death: it was not similar to the case of Adam. For it is added, "*If ye believe not that I am he, ye shall die in your sins.*" This evidently conveyed the idea to the Jews, and equally to us, that on condition they should believe in Jesus, they should not die in their sins; but if they should *continue* in unbelief, they must die in their sins. How then do believers and unbelievers stand upon equal ground? The believer is justified; but he that believeth not is condemned already. According to the Doctor's scheme there is no difference between one man and another; only some men are less wicked than others. Therefore Judas, Ananias and Sapphira were equally entitled to heaven, with Peter, James and John.

He supposes that all are elected to salvation; and that they are justified without any qualifications. But do not the Scriptures teach, that the humble publican, who "smote upon his breast, saying, God, be merciful to me a sinner," was justified, rather than the boasting Pharisee, who said, "God, I thank thee, that I am not as other men?" When the Scriptures denounce everlasting destruction against the workers of iniquity, he supposes that no reference is had to sinners in their own persons. All the sufferings which sinners deserve, he thinks, has been laid upon Jesus Christ as their Sponsor or Substitute. He considers the sins of all mankind as imputed to Christ, and his righteousness to them; so that all men are entitled to eternal life through the atonement without any qualifications in themselves.

That Huntington's scheme of universal salvation is a fabric without a foundation, will appear by comparing his Treatise with the Scriptures, as analyzed in the foregoing discourses.

1. The Doctor says, "The voice of the whole law and the voice of the gospel are exceedingly distinct and diametrically opposite. *The law demands perfection; curses for the want of it; and cries vengeance.* The moral law is no news at all; it is what our reason dictates and approves. The gospel is all news—it is all good news; and there is not one word of bad news in it. Whatever is law, wheresoever found in the sacred Scriptures, is a rule of absolute perfection. This law every where denounces the infinite and everlasting wrath of God, and endless misery to man, in case of the least failure. The law knows nothing of mercy."*

Reply: God has revealed no law to man since the grand apostasy, which denounces the infinite and everlasting wrath of God, and endless misery to man, only, on the supposition that sinful man *remains im-*

* pp. 42, 43.

penitent. The moral law is as full of mercy to those who love God as is the Gospel. And there is no greater cry of vengeance in the moral law than in the Gospel. For the same reason that the Gospel is nothing but good news, the moral law is nothing but good news. The Gospel is not good news because it will save men in their sins; but because it saves men who love God. And the Gospel can make the salvation of no man more certain than does the moral law, the salvation of those who obey it; even if they have come short of perfection in many instances. The divine law no more requires sinless obedience than does the Gospel. Hence, in his sermon on the mount, our Lord addresses his disciples in these words; "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Doctor says, "the Gospel is good news, news from heaven, and as independent of us, as if we should this day hear some news from the planet Saturn well attested." And was not the moral law from heaven? and entirely independent of us? It is true, that the moral law, and likewise the law of nature, requires perfection in holiness without any failure. But the moral law is not contrasted with the Gospel, as if the law required perfect, and the Gospel imperfect obedience. The Gospel will no more admit of obedience mixed with sin, than the law. The Gospel, however, does not require sinless obedience in order to salvation, neither does the law. There is no proclamation of mercy in the law of nature; neither was there in the law to Adam. Man being fallen, it could never be known that God would extend mercy to sinners without a revelation from heaven. This revelation of mercy is found not only in the Gospel, but in the moral law. When Emmanuel made his appearance in the world, the light shone with superior brightness, but it was not another light. Peter and Paul preached the Gospel; but not "another Gospel;" and it was also taught by Moses and the prophets.

Jesus the Apostle and High Priest of our profession, "was counted," it is true, "worthy of more glory than Moses, inasmuch as he who builded the house hath more honour than the house." Moses was a servant of God; and Christ was the Son of God; still between them there was no opposition. The same may be said of law and Gospel. And this revelation from heaven, that God can and will show mercy to sinners, is found, not in the law of nature, nor in the law to innocent Adam; but in the moral law given to Moses on the mount. Of this, when Christ came into the world, there was a more complete revelation; but there is nothing in the Gospel of Christ which stands in opposition to the moral law. They both proclaim salvation to those who love God; and neither of them secures the salvation of any, in whose heart the love of God is not. But the Doctor says, that "The law, with one just and awful voice, always damned all *human nature*, and even the human nature of the Son of God, in a way of suretiship and imputation."* On this ground, he thinks, that the salvation of all men is certain. This he calls good news to all men. Hence, "the apostle," he says, "never made any the least distinction between the certain salvation of one sinner and another.† Compare this with what is said by the Apostle Paul in his Second Epistle to the Thessalonians; "The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe, (because our testimony among you was believed) in that day" Huntington supposes, that the law condemns all men, whether penitent or impenitent, believers or unbeliev-

* p. 65.

† Ibid.

ers; and that the Gospel is equally extensive in the salvation of all, whether they be doers of good or doers of evil. He says that all the advantage there is in believing, or in doing good is confined to the present life. But Christ says, they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation." It is evident, then, that the Huntingtonian doctrine does not agree with the doctrine of Christ and his apostles.

A main pillar in Huntington's system is a supposed distinction between the moral law and the Gospel: "I readily grant," he observes, if this distinction, which I would ever keep in view, between the voice of justice, and that of mercy, the display of law and that of gospel running through the whole word of God is without foundation, my whole argument falls to the ground."*

That there is a distinction between the law to *Adam* and the Gospel, I readily grant; but that there is no opposition, or essential difference between the Gospel and the *moral* law, has been proved in the foregoing work. Huntington's argument, therefore, for universal salvation falls to the ground; and his whole scheme stands forth in full view a baseless fabric. (See more in the 5th article.)

2. To Huntington's scheme, the doctrine of election affords no support: for in his argument for the vindication of his scheme from the doctrine of election, he takes for granted the thing to be proved. Instead of making use of the doctrine of election to prove universal salvation: he takes it for granted that all men will be saved; and then says, the doctrine of election means the determination of God to save all men. He considers Christ as the Head of God's elect, and all mankind "his mystic body." He says, that "the doctrine of God's election, or eternal, fixed choice, decree, or predestination—as it respects his grace to the

human kind in this world, and their salvation in the world to come, stands exactly thus, in all the reason we are capable of, and in all the sacred oracles. All is fixed and immutable in the mind of Jehovah, from eternity to eternity; involving innumerable distinctions among men, communities, and nations of men, and as many in regard to privileges, light, comfort, influence and effect, in *the present world*; and great and innumerable distinctions and differences in the life and *world to come*, in regard to *different degrees* of happiness, dignity and glory.* To this world, and degrees of happiness in the next, he confines his idea, of all the distinctions made by the doctrine of election. As to the future salvation of all men, he supposes it made certain in Christ. He says, "the divine purpose secures the salvation of all men in Christ alone. In this way I say alike secures every part of human nature, from any pain or sorrow in the world to come."† Thus Huntington conforms the doctrine of election to his preconceived idea of universal salvation. With him, election and the salvation of all men, mean the same.

Let us proceed then and inquire, what the *Scriptures* say concerning the doctrine of election.

It is evident from the Scriptures that God's people is a people distinguished by the purpose of God, from other people; hence see Psalm cx, 3. "Thy people shall be willing in the day of thy power." And, "I have other sheep," says Christ, "which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." "Who shall," then, "lay any thing to the charge of God's elect?" "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Now if all men were equally God's elect without any distinction, these passages of Scripture would be unintelligible. When the Gospel

was first preached to the Gentiles, "As many as were ordained to eternal life believed." Now, if all mankind were equally ordained to eternal life, without any distinction, there would be no meaning in the foregoing declaration. Paul delivers his charge to Timothy "before God and the Lord Jesus Christ, and the elect angels." Here it is evident; that the elect angels are distinguished from the fallen angels, who are reserved in everlasting chains, unto the judgment of the great day, and for whom everlasting fire is prepared. And the glorious Judge will say in that day, to those whose names shall not be found in the Lamb's book of life, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "God spared not the angels which sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." And, "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Hence it is evident that the godly do not mean all mankind. It is evident that the apostle does not mean all mankind, when he says, "All things work together for good to them that love God, to them who are the called according to his purpose. For whom God did foreknow he also did predestinate to be conformed to the image of his Son. And whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." It is evident that the elect do not mean all mankind, from the distinction made between Jacob and Esau, by God's loving the one and hating the other, before they had done any good or evil, "that the purpose of God according to election might stand, not of works, but of him that calleth."

3. Huntington's definition of faith and justification, is so inconsistent with the word of God, that instead proving his doctrine of universal salvation to be true, a scriptural definition of them would prove it to be false. His doctrine is, that men are justified, "not as penitent,

but as impenitent; not as *believers*, but as unbelievers; for repentance and faith are exercises of a new heart, and godliness; not as godly in the least degree; but as wholly *ungodly*.* “No man,” he observes, “ever did one good deed, in the strict sense of the divine law. When we speak of the good heart of believers, and of their good and holy lives, and when we find these epithets in scripture, they are never to be understood in *strict propriety of speech*, but only in a comparative sense, that is, *less wicked*, as to the matter of their conduct, than once they were, or than unbelievers ordinarily are. But it is certain, that, in *propriety* and strictness of speech, no positive goodness belongs to any human character on earth.”† Hence he is led to assert that we are justified as *ungodly*; and thinks that he is correct in this assertion, because it is said by St. Paul, “To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” But it has been shown in the foregoing work, that justification here implies regeneration, and therefore, it always supposes, that in the person justified, there is some qualification, or real moral goodness, by the name of faith or some other Christian grace. Hence faith was imputed to Abraham for righteousness, and to “us also, if we believe on him who raised up Jesus our Lord from the dead. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.” “For not the hearers of the law are just before God, but the doers of the law shall be justified.” “Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him.” See also Christ’s Sermon on the Mount: “Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God.” “For I say unto you, that except your righteousness shall exceed

* p. 102.

† pp. 234, 235.

the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." From these quotations we see how widely different is the scheme of Huntington from that of Christ and his apostles.

Huntington supposes, that sinners, instead of being justified by faith, through Christ, are justified by the blood of Christ before they know any thing of it; before repentance, or faith, or regeneration, or any change in their hearts towards God: "Justified I say by Christ their Surety and Redeemer, in the presence of God, long before they had any knowledge of it by faith, or any comfort in the great work which the SECOND MAN had finished." He makes no distinction between *reconciliation*, as the work of Christ, which constitutes the only foundation of justification and eternal life, and that reconciliation which consists in the right exercises of the hearts of the regenerate. This distinction, however, is very important, and helps us to understand, and to see the consistency of the apostle in the following passages. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For, if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." To consider *reconciliation* in the first place to mean the *atonement* of Christ, which he has made for the sins of the world, makes it perfectly consistent with its being done for us, while we were enemies. But it is not certain that we shall be saved, unless we are *reconciled in heart* to God. The reconciliation or atonement of Christ will not save men unless they receive it. Hence, "We also joy in God

through our Lord Jesus Christ, by whom we have now received the atonement, or reconciliation. It is evident that the atonement and the receiving of it are very distinct things: the same as the atonement and the application of it.

Doctor Huntington supposes that the reception, or application of the atonement is equally extensive with the atonement itself. And because Christ has made an atonement for the sins of the world, that therefore, the whole world of mankind will receive the atonement and be saved. It is granted that Christ has made reconciliation for the sins of the whole world; and that the word of reconciliation is committed into the hands of his ministers. "Now then we are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." It does not follow, that because the apostles prayed sinners to be reconciled to God, that therefore all those who heard them were *actually* reconciled, and so saved. If they who are disposed to advocate the Huntingtonian scheme, will prove this, we yield them the palm of victory.

The main pillar on which this scheme of universal salvation is supposed to rest firm and unmoved, is, that Christ has obeyed the precepts and suffered the penalty of the divine law, in the room and stead of all human beings who have transgressed the law. The solidity of this foundation we proceed to examine.

4. If Christ must obey the precepts of the law in the room and stead of sinners, in order to their salvation; then he must in their room obey the precepts of the Gospel, for "what shall the end be of those who obey not the Gospel." Hence, "When he, (the Comforter) is come," says Christ, "he will reprove the world of sin; because they believe not on me." Must Christ believe on himself, and transfer this faith to sinners in order to their salvation? Must Christ exercise repentance towards God, and transfer, or impute, this to sin-

ners, in order to their salvation? This surely is not a Bible doctrine.

So also if Christ must suffer the penalty of the law, for our salvation, then he must suffer the penalty of the Gospel; for though we should be delivered from the curse of the law, and yet remain under the curse of the Gospel, we shall be far from salvation. It is impossible in the nature of things, that Christ should suffer, in our room and stead, or in any other sense, the curse which fell upon Adam for eating of the forbidden tree. And it is equally impossible that Christ should suffer that damnation which is denounced against all unbelievers.

"He that believeth not shall be damned." Has Christ suffered as a substitute for sinners, the damnation with which unbelievers are threatened? It cannot be. But according to Dr. Huntington, no sinner has any evil to suffer in the future state, in his own person; for all the evil which sinners deserve to suffer, has been laid upon Christ, the sinners' Substitute or Surety. Speaking of the law, he says, "It always damned all *human nature*; and even the human nature of the Son of God, in a way of suretiship or imputation."* That "there is much more of grace and mercy connected with our justification, by a *true and proper imputation*, than would be in any other way †" That "If we attend only to the voice of the holy law of God, as it sounds every where through the Bible, we must forever despair not only of the salvation of this lost world, but of any *one* of the fallen race; unless we consider this law," (the moral law) "in all its maledictions, and in all its demands, *wholly* satisfied in the Second Man, the Lord from heaven." This he considers as pure Gospel truth. But salvation by the Gospel, or through Christ, is wholly of grace. But what grace can there be in a judiciary in exempting a man from punishment, when a substitute has been ac-

* p. 63.

† p. 102.

cepted, and he has actually suffered all the evil which the transgressor deserved?*

Christ having suffered as a substitute all the evil which the whole human race deserve, the Doctor thinks there is no further need of any personal suffering. That, "To imagine there is any need of the *eternal personal torment* of any sinner of the human race, in order further to illustrate the holiness and justice of God—is plainly to suppose that the great work of the Son of God can admit of some amendment; that in very deed it is not a finished work."† It is unhappy for the Doctor, that in order to make out a foundation for the salvation of all men, he is under the necessity of bringing forward a scheme of salvation inconsistent with *grace*. And as the salvation of the Gospel is through the grace of God, it follows that his scheme is a baseless fabric. If a judiciary should accept of an innocent man to suffer in the room and stead of a criminal whom they had tried and condemned? and should the innocent person suffer all the evil denounced against the criminal as his substitute? I ask, would the criminal have any reason to thank the court for not punishing him also? The criminal might thank his substitute; but no thanks is due to the court. The criminal being exempted from punishment on such ground implies no necessity of repentance. And "the notion," says the Doctor, "of some fitness in a sinner

* Doctor E. of N. H. illustrates his idea of atonement by what he was informed to be a real fact, which took place during the late war. A soldier, he saith, in the American army, of a robust constitution, pitying his fellow soldier of a slender constitution, who was condemned to receive a certain number of stripes, petitioned to be put in the place of the criminal, and actually received the stripes. And by this, he says, "the authority of the martial law was effectually supported." Now I ask those who favour the sentiment of the Doctor, what their opinion would be of the court martial, if after they had accepted of the robust soldier, and laid a number of stripes on him, in the room and stead of the slender one, they had then laid the same number of stripes on the criminal? Would good men justify such conduct as this in an army. Would the God of armies approve of such a court martial? Would such conduct be a terror to evil doers? Nay, would it not rather countenance, than discourage criminal actions?—Do not many sinners perish for whom Christ died? How then has the Doctor illustrated the Bible doctrine of atonement? I ask does it not in a measure favour Dr. H.'s scheme of universal salvation?—Great men are not always wise.—"Prove all things; hold fast that which is good."

† p. 318.

for heaven, whether a penitent or an impenitent sinner, is utterly repugnant to the whole word of God.”*

The Doctor supposes that all mankind must suffer the pains of an eternal hell, not in their own persons, but in their substitute. That “This doctrine of saving, universal grace is perfectly consistent with the most plain and positive declaration of the word of God, that the pains of hell shall be endless; and that the wicked shall go away into everlasting punishment, in all the boundless extent of these words, and many others that convey the same idea of the endless punishment of sinners, and that in the plainest manner of expression. In their Surety, Vicar, or Substitute, that is, in Christ the head of every man, they go away into everlasting punishment, in a true Gospel sense. In him they suffer infinite punishment, that is, he suffers for them in their room and stead”†

It is a plain case, I readily grant, that if Christ have suffered infinite punishment for the human race, and in their room and stead, that all mankind will be exempted from all punishment, both in the present and future world. But the doctrine of substitution has been proved to be not a Bible doctrine; and besides, to be exempted from punishment, in consequence of the sufferings of another, in the room and stead of the sinner, is inconsistent with grace. If it be objected that the sufferings of the innocent in the room and stead of the criminal, does not remove any desert from the criminal; and, that therefore, the salvation of the criminal is an expression of grace; I reply, though there may be no obligation upon the substitute to suffer in the room and stead of the criminal, and the court be under no obligation to accept of a substitute; yet when the substitute is accepted, and he has gone through the sufferings which the criminal deserved, he, the criminal has a right to demand exemption from punishment; and if punishment should be laid upon him under

* p. 194.

† pp. 164, 165.

those circumstances, he would feel himself to be injured; and injustice would be discerned by every impartial judge.

The substance of the Doctor's scheme is comprehended in the following paragraph.

THE TRUE DOCTRINE OF ATONEMENT IS IN VERY DEED THIS, *A direct, true, and proper setting all our guilt to the account of Christ, as our fœderal head and Sponsor: and a like placing his obedience unto death, to our account.* In the covenant of redemption and divine constitution, God regards both parties, just as though the Son of man had personally done all man has done: and man had done and suffered all that the *Second Man* himself has done and suffered. In the atonement JEHOVAH looked on his Son, in the glass of fœderal stipulation, in the very character of sinful man and, *for him a true and proper substitute*, and treated him in justice as such; and took complete satisfaction of him, for all sinful man deserved. This being done, he looks on sinful man in the *true and proper* character of his substitute or vicar, even the Son of man, and will be sure to treat him accordingly.*

The Doctor supposes that the guilt of man is transferred to Christ; and that therefore all the punishment which sinners deserve for all their sins is laid upon Christ. He supposes also that the righteousness of Christ is transferred to us; and that, therefore, through the atonement of Christ, the salvation of all men is made certain, whether they be penitent or impenitent, believers, or unbelievers. According to the Doctor, sinners of mankind have as good a right to the merits of atonement, or the righteousness of Christ, as if they had made an atonement for their own sins in their own persons; that is, as if they had, in their own persons, suffered all the evil which their sins deserve. But according to this, they have a right, in law and justice, to be exempted from all punishment. And,

on the other hand, Christ taking the guilt of the sinner, and suffering in his room and stead, ought in justice to bear all the evil which all mankind deserve to suffer. But these things are totally inconsistent with the Bible doctrine of atonement; or the doctrine of salvation by grace, "through the redemption that is in Jesus Christ." Hence it is evident that the doctrine of universal salvation cannot be supported on the ground of atonement as understood by Dr. Huntington.

5. He supposes, that, although Adam was threatened with death, yet in the full sense of the threatening, he never died. He thinks that God's meaning was not exactly according to what he had spoken. "There can be nothing plainer," he observes, "than that the threatening never did fully take place, *on mere man* in his own person, and never will; and that God never designed it as *the voice of certain fact*, on mere man; but as the voice of pure justice alone."* By the voice of justice he means the language of law; and by the voice of fact he means the Gospel. For saith he, "If any will say that the threatening did take place on the day of rebellion, *in full*, according to the plain sense in which God made Adam to understand him, when he uttered the words; or agreeably to pure justice in the law alone, or ever will take place on mere mankind personally, or just as Adam expected; their minds are, at present, not in a condition to be reasoned with. God had a most glorious and merciful reserve in his own mind, on the pre-concerted plan of eternal redeeming wisdom and love, which he did not communicate to man when he placed him under his holy law."†

Reply; How can the Doctor or any other man, determine precisely what Adam's expectations were? Be this as it may; so much is certain; that Adam had no sooner eaten of the forbidden tree, than he was a dead man. He eat; he died: and all his posterity died

* p. 30.

† p. 31.

with him: "Through the offence of one many be dead. By one man's offence death reigned by one. The threatening, then, did take place *in full* according to the plain sense of Scripture. The threatening took place on *mere man*, and on no one else. In consequence of the fall of the first man, all mankind are dead. To this end see the argument of the Apostle Paul, "We thus judge, that if one died for all, then were all *dead*."

I agree with the Doctor that God had a pre-concerted plan of redemption. But it does not follow from this, that God had a plan previously concerted to prevent Adam's dying the death with which he was threatened. He eat; and did he not die? God always meant to redeem man from death; but he never meant to prevent his being spiritually dead.

The Doctor supposes that God never meant that Adam should die, even should he eat of the forbidden tree. As this discovers the appearance of a reflection upon the Divine Being; he brings into view a plan agreeably to which he thinks his character may be vindicated: it is this; that the death with which Adam was threatened should be executed upon a *substitute*. And as the threatening was the voice of justice, he thinks it *must* be executed upon Adam, or upon his substitute. "There was," says he, "no other possible way for God to have suspended the immediate execution of it, consistent with his own most holy nature and character. He had provided a way, in which all he had said, might, and certainly would be verified on man in a *vicar*, a *substitute*. That on him the whole weight of the curse should fall, vindicating the truth of the Deity in the threatening, though never executed on mere man" According to the Doctor, the death threatened to the first Adam, was executed upon the last Adam. But it is evident that the first Adam died. And had not this been the case, there would have been no room for the pre-concerted plan of redemption.

The death with which Adam was threatened, whether it be spiritual, or eternal, did not fall upon the second Adam; for the Son of God never died a spiritual death; neither was he ever "cast into a lake of fire; which is the second death." If God had a pre-concerted plan, to prevent the death of Adam, how did all his posterity come to be dead? The Doctor will no doubt say, that Adam was threatened with eternal death, and to exempt him from this death Christ has died in his room and stead. But that the Second Adam has not died as a substitute for the first, has been already proved.

Besides, the second death, the wages of sin, is the curse which the Gospel denounces against the impenitent, the unbeliever. Hence, "If ye believe not that I am he," says Christ to the unbelieving Jews, "ye shall die in your sins."

It would have been inconsistent to have threatened innocent Adam with the same curses, with which they are threatened who believe not that Jesus is the Christ. The law to Adam did not admit of repentance, but the Gospel, or moral law, promises salvation to the penitent. The Gospel does not threaten sinners with spiritual death, for they are spiritually dead already.

The Doctor supposes that there are no threatenings in the Gospel; but that all threatenings of evil, even of eternal death, are contained in the first threatening to Adam in the garden of Eden. But it is evident that the Gospel threatens impenitent sinners with eternal death; and according to the Doctor, the law to Adam in the garden threatened with the same death. What then is the Gospel but a continuation of the law to innocent Adam? All however suppose, that there is an essential difference between the dispensation under which Adam was placed, and the Gospel dispensation. The Doctor himself supposes this; his scheme therefore is involved in contradiction. He makes no distinction between the law to innocent

Adam, and the moral law. He views the Gospel and moral law therefore perfectly opposite. "God," says he, "keeps them both every where in perfect view; yet they are as distinct in their nature as any two things in the universe. He views the law and the Gospel opposite to each other; because with him, "the law knows nothing of mercy.—But the Gospel knows nothing at all of misery or torment, or the punishment of any *mere creature* under heaven. The voice of the law and the Gospel are exceedingly distinct and diametrically opposite."* So then, according to him, all torment, with which sinners are threatened, is found in a *law* which is diametrically opposite to the Gospel.

Dr. H. makes no distinction between the law to Adam in Paradise, and to Moses on the mount. He considers the moral law, therefore, once violated, to contain nothing but indignation and wrath. In it, he thinks there is no mercy; and in the Gospel nothing but mercy, blessings, good news. Now it is granted that the law, which was promulgated in the garden, being once transgressed contained no mercy; for it promised no good on any condition whatever. But with the moral law it is not so. It promises all good to those who keep it.

Between the law to Adam and the moral law, there is an essential difference. And between the law to Adam and the Gospel, there is an essential difference. But between the moral law and the Gospel, there is no real difference. The same promises of good, therefore, are made to those who obey the law, as to those who obey the Gospel. And indignation and wrath, will as truly be rendered to those who obey not the Gospel, as to those who obey not the law. To live therefore in disobedience to the law or to the Gospel, and yet look for salvation, is a vain presumption.

* pp. 42, 43.

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